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THE CHRISTIAN REVIEW

A Quarterly Magazine

PUBLISHED BY THE
EASTERN BAPTIST THEOLOGICAL SEMINARY

OCTOBER, 1936

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...THE...

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AUSTEN KENNEDY DE BLOIS, *Editor*

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... THE ...
CHRISTIAN REVIEW

Editorial Notes

WE WERE much interested, during the summer, in reading the editorials, articles and correspondence in the London papers, regarding "Full and Empty Churches." A letter to one of these papers asserted that congregations were falling greatly in numbers, and that many of the churches were half empty. Another correspondent, a few days later, wrote in answer that she had just paid brief visits to a large number of churches in central London, and found the first full to capacity, while in the second she had difficulty in finding a seat, and so forth. On the basis of these letters the *Daily Express* sent a special representative to visit a large number of churches on a Sunday morning in July. He reported that "practically all of these churches, whether Anglican, Roman Catholic or Nonconformist, were filled, some of them to a point where worshippers had to stand." The newspaper published this representative's amplified report, under the heading "Full Churches."

* * *

LADY JANE NOBLE entered the discussion with a letter to the *Daily Telegraph,* describing the "crowded congregations" that she had noticed at various churches, and that newspaper followed this letter by sending a reporter on a tour of the principal churches of different denominations in central London, and published this encouraging report under the title, "Crowded London Churches," with the subtitle, "Standing Room Only in Some." We imagine that similar investigations in American cities would reveal similar conditions. It is so very easy for people who never enter

a church to talk glibly or write caustically about "empty churches." This is an old trick, and certainly not a fair one. We have heard the complaint uttered and repeated through many years; and still folks continue to go to the places of worship, and new churches are constantly being built—and still the critics whine and sneer and falsify! Of course some churches are half full and some are nearly empty; it was always so; probably it will always be so. But only shallow thinkers or biased cynics make sweeping generalizations from a few particulars.

* * *

Nevertheless, church-going is only a small part of the Church's responsibility. In fact, church-going in ritualistic churches may be little more than a perfunctory effort to secure an æsthetic satisfaction, a sweet thrill as the ear is satisfied with the chanted responses and the music of the choir, and the eye rests pleasantly upon the genuflections of the priests and the vested dignity of their appeal. Another "matter of moment" that was discussed a few weeks ago in London papers bore upon a subject that was considered by some high churchmen to be of vital importance.

* * *

DR. HEWLETT JOHNSON, Dean of Canterbury, started the fun and fury, by making an earnest public appeal for money in order to provide vestments for use in his cathedral and its chapels, affirming that it was intended to use copes for the high altar, and vestments for regular use in the chapels. The good Dean goes on to say, in his fervent plea for funds, that "it is essential that the copes and vestments shall be worthy of Canterbury, and they must necessarily be costly." It seems that in addition to the ordinary vestments, with hood and scarf, it will be necessary after Christmas, to have the chasuble, stole, maniple, girdle and plain white alb, with colors varying according to the season.

* * *

AS A CONSEQUENCE of the Dean's utterances the members of the Low Church, or Evangelical Party in the Anglican Church, have been up in arms. Still being Protestant they

have exercised the privilege of protest. The Anglo-Catholics have been righteously indignant at such plebian objections; while the Church Union, dominated by the High Church Party, is quite scandalized because these middle-class people should dare to question the attitude of the Dean and the Chapter of Canterbury, who are seeking to obey "the Ornaments Rubric of the Book of Common Prayer." Meanwhile, the Nonconformists survey the scene with curious interest, not unmixed with amusement.

* * *

IT IS, HOWEVER, rather too serious a matter for amusement. It was a very prominent Evangelical churchman who declared in a book, published some years ago, that "some of our Anglican priests seem to care more for the texture and style of an altar cloth than they do for the salvation of a human soul."

* * *

SURELY, in these days of confusion and strife, of terrorism and threat and tragedy, when the Church and Christianity are being challenged as they have not been before in four hundred years of history, it is pusillanimous and absurd, to use no stronger words, for a great ecclesiastical foundation such as that of Canterbury, to be spending its strength in fussy and foolish talk about albs and stoles and ornaments.

* * *

AT PRESENT the main question is: Can the Church survive, in the midst of the debasing and perilous forces that are abroad in the world? Is the Church girding herslf for the greatest task of the ages? In Russia, in Italy, in Germany, there is a united front, with strength, obedience, loyalty, and enthusiasm, while for the most part the Church is feeble and ineffective. Can the Church win a world-wide spiritual victory over the massed forces which menace the very existence of civilization as well as the utter extinction of Christian ideals and principles? Communism is seeking, by international propaganda, the establishment of its godless rule throughout the world. Fascism and Naziism are striving for the full erection of self-centered national-

istic states. In Spain these secular dictatorships seem to be engaged in a death-grip. In other countries similar gigantic conflicts are likely soon to take place. All nations are preparing feverishly for vast military defence or dominance. Europe is fast becoming a group of fierce armed camps, consumed with jealousies and hatreds. How about the Church of the living God? This is not a fatuous but a most vital and crucial question.

* * *

THE CHURCH cannot fight with the world's weapons. It must win its victories by Christ's methods, and in no other way. These may seem weak and insufficient, but they are "mighty of God to the pulling down of strongholds." They can be used, as they have been used, with amazing effect. The means to be employed consist in the valiant and persistent exercise of the old-time virtues that Jesus enforced with divine insistence. The call is for the incarnation and inculcation, individually and universally, by the awakened Church, of the simplicities and valors of brotherliness and courage and faith.

* * *

LET US CONSIDER these in their simplest forms. The call is for the exercise of a Christ-like Brotherliness amongst Christians. All true Christians greatly need, and especially at the present hour, to emphasize the Christly idea of brotherliness. Everywhere in Scripture the brotherly relationship is regarded as sacred. At the beginning of the gospel it asserts itself. Andrew, as soon as he has seen Jesus "first findeth his own brother Simon," and "he brought him to Jesus." Long afterward this man Simon Peter in his letters emphasizes strongly the beauty of brotherly affection: "Finally be ye all of one mind, having compassion one of another, love as brethren"; "unfeigned love of the brethren"; "love the brotherhood"; "add to godliness brotherly kindness." So Andrew's brotherly act illumined his life and influenced all his teachings.

* * *

WHAT IS THE charter of the Brotherhood? The idea of the establishment of a heavenly fraternity upon earth was al-

ways in the mind of Christ. Being told that his mother and brethren were seeking him, while he was busy in kingdom work, he answered, "Who is my mother? And who are my brethren?" Then he stretched forth his hands toward his disciples and said: "Behold my mother and my brethren." Also, he universalized that statement by adding: "Whosoever shall do the will of my Father which is in heaven, the same is my brother and my sister and my mother." He is "the first born among many brethren."

* * *

THROUGHOUT the letters of Paul and Peter and John the words "brother," "brothers," "brethren," occur constantly. The teaching of the Master as interpreted in these epistles is threefold, and these three teachings may be entitled "The Terms of the Charter." First, Christ's relation to his disciples is that of an elder brother, the first-born. Second, all who believe in Christ become members of the household of faith, the Brotherhood of the First-born. Third, it is the privilege and duty of all members of this elect brotherhood to labor for the extension of its borders indefinitely, infinitely.

* * *

WHAT ARE the conditions of Brotherhood? They are definite and they reduce to one, and that is faith in Jesus Christ as Lord and Saviour, involving honest repentance for sin and willingness to obey and follow Him. The name of Christ is the mystical name that binds us all together. "That they may be one in us; that the world may know that thou hast sent me."

* * *

SAUL OF TARSUS was in the midst of blindness and bewilderment after his vision on the Damascus road. So he prayed for enlightenment, and the Lord sent to him the good man Ananias. His first words were: "Brother Saul." Thus Paul heard the earliest greeting of any disciple in terms of fraternal affection. "Brother!" It indicated perfectly the new relation into which he had entered. Paul loved that word ever afterwards. With us, as with Paul,

the conditions are repentance, faith and obedience. So we enter the brotherhood of the elect.

* * *

WHAT ARE THE ceremonies of the Brotherhood? They, like the conditions, are not elaborate. There are two very significant ordinances—that is all. Baptism and the Lord's Supper are simply types of profound spiritual facts; the passing of the soul from a state of loneliness and alienation into new life and redeemed and brotherly fellowship with Christ and His true followers; and the holy commemoration of the death of the first-born Brother upon the cross, establishing for us all the rights of brotherhood with Him in the family of God.

* * *

WHAT ARE THE objects of the Brotherhood? The primary idea is that of a common interest, promoting communion. Christ intends that we shall be in the world, but not of the world. Ours is a new and unworldly life. We need the counsel and strength of those who, like ourselves, have foresworn the authority of corruptible things. The early disciples derived peculiar blessings from their comradeship. They loved to get together and talk things over. They had many wonderful memories, experiences, aims and hopes in common. Growing out of this, as an object always to be kept clearly in view, is the matter of practical service and world ministry. Some day the Church is to win the kingdom. Some day the Christian brotherhood is to be universal. Our task of love is illimitable.

* * *

HERE AND THERE among the ancient moralists we find vague adumbration of this truth. Seneca said: "We are members of one great body, planted by nature in a mutual love, and fitted for a social life. We must consider that we were born for the good of the whole." But even these few pagan teachers, of unusual ethical insight, uttered only theoretical principles that were never wrought out in the life of the time. In the gospel the impulse to practical day-by-day effort on behalf of others becomes a living inspiration and a genuine law of action.

EDITORIAL NOTES

WHAT IS THE true nature of the Brotherhood? It is revealed in our Lord's words: "As thou, Father, art in me, and I in thee, that they may be one in us." The bonds that bind are firmer than these of any earthly association; they are the eternal bonds of the Spirit. The original Christian Brotherhood had thus all the resources of heaven at its command. The same privilege is possible for the modern Church. "Ye shall receive power" signifies divine power, and this knows no limits. There has been no abrogation of powers. The Lord is still willing to do greater things through the medium of a militant Church. "All things are yours and ye are Christ's and Christ is God's."

* * *

AMID THE persistently serious problems of a world noisy with strife and a civilization endangered by its corruptions the Church has still its unchanging ideal to follow and to realize. It must extend the boundaries of the Christly Brotherhood until it shall become a spiritual federation of the world. There must be no quarreling. We are heirs of a high privilege. Our mission in this twentieth century, and in the midst of all the clashing forces of evil groups determined upon world dominion, is to show forth the praises of Him Who hath called us out of darkness into his marvelous light. Herein lies our gracious opportunity for noble adventure in the name of Christ; and as well for world conquest.

* * *

THE CALL IS also for Courage and Faith. In the Christian life there are many temptations to faint-heartedness and discouragement. Courage is one of the chief needs of this critical hour, but faith is necessary to courage. Over and over again God commanded Joshua to "be strong and of good courage," but every time this command was given it was backed by some definite promise of God. Joshua was told that the land would be given to Israel, that God would not fail him nor forsake him, that he was working a divine purpose. You can no more make a man courageous by commanding him to be courageous than you can make a man

happy by commanding him to be happy. Joshua's courage came from his faith in the promises of God. He believed profoundly in a miracle-working God, in a God who took a hand in the affairs of His people. As it was with Joshua, so it was with that illustrious company of the heroes of faith whose exploits are recorded in the eleventh chapter of Hebrews. To-day the disparity between the visible forces at hand and the task to which God has appointed us is quite enough to discourage the stoutest heart among us. But God is not dead, nor is He asleep nor on a journey. The man who is living within God's will and resting on God's promises faces the gravest perils without a tremor of fear. His courage is born of his faith in God. Fascists have courage; Communists have courage; Humanists have courage; but the true courage of this stout-hearted Christian is the higher courage, born of higher and intenser and immortal faith, the faith that cries: "I can do all things through Him who strengtheneth me!"

* * *

IT IS AT THE Cross, however, and there alone, that the Church can learn the true lessons of brotherliness and the courage of faith. The cross is determinative. What is its significance? Is the cross heroic or redemptive? Is the cross the defeat of life or the revelation of life? Is the cross a tragedy or a triumph? Did John misunderstand Jesus as saying, "For God so loved the world that He gave His only begotten Son"? Was Paul wrong when he cried, "God forbid that I should glory, save in the cross"? Was the great apostle all astray in his conversion, his calling, his preaching, his work? Was Peter wrong when on the day of Pentecost, after accusing the people of murdering the Son of God, he promised them forgiveness if they would believe on the crucified One?

Were the early Christians all mistaken when they centered their faith in the sacrificial death of Christ? Have the noblest men and women of the Christian centuries been wrong in their emphasis on the saving power of Christ's mediatorial death? Was that man mistaken when in the first flush

of his new-found faith he rejoiced in his transformed life and sought to bring others to Christ? And is he right now, when grown shrewd and worldly wise, he mocks at the idea that God could appear in human form and die to take away sin? In other words, are we wrong in our best moments of exultant faith and right in our worst moments of suspicious doubt?

The Cross of Christ is far more than a splendid example. Our Lord has many patrons in Christian lands to-day. We are not greatly impressed when a learned Jewish Rabbi condescends to compliment Christ, ascribing to Him not only actual existence as a historic personage but even lofty character and pure ideals. Christ had admirers and defenders in the Sanhedrin when He was a humble itinerant preacher. Now that His power has shown itself times without number, and proved itself in conquests multitudinous throughout the Christian ages, it would be strange indeed if any man of intelligence, whatever his birth or creed, should fail to record his sense of the worth of Christ as man.

The trouble is that so many preachers and teachers and critics and students, usually very ambitious to be known as scholars or as thinkers, deny the full power of the cross as an effectual atonement for the ills and evils of the world. In honeyed accents they pronounce Christ's praises or in learned sentences discuss His claims, or in enthusiastic utterances declare His virtues. But have they really entered into fellowship with His sufferings and experienced the power of His resurrection?

God sent His Son to die that we might not perish. Christ's death saves. It is not merely the climax in the life of the best of men; it is an event unique, transcendent. Many preachers when they preach have a fine array of masters and mentors to bear them silent company. Literature occupies a seat in their pulpit. Philosophy has a dignified place. Oratory sits well forward on the platform. Sociology is present in these days. There as well, and appropriating too often the central place, where only One should sit, is the spirit of ultimate moral values, the Higher Legality. This

occupant of the modern pulpit represents the larger morality, the spirit of ethical excellence.

These preachers are both earnest and eloquent. They appeal to our chivalry and devotion. "Christ," they say, "is the best we know. He is peerless. His life inspires. When we look upon Him we realize our own failures. Our ideals have been too low and too mean. Let us be up and doing. Let us strive against the lower self. We must awake to the possibilities of the higher manhood. We must struggle against all forms of evil. We must emulate Jesus and strive after life eternal. We must adjust ourselves to the highest possible environment. We must exercise the infinite resources of our own souls in order to match the pace Christ has set."

All this is very excellent in its way, and stimulating. It looks on the cross as pathetic, the sudden ending of a pure and promising life; as most dramatic, the brutal torturing and murder of this bright and princely young man at the hands of the religious teachers; as impressive, stirring our souls to emulation. Pathetic, dramatic, impressive; yes, but there is no God in such a view. It is simply a pagan morality touched and purified by the spirit of the human Christ. It has wholly missed the divine principle which is the vital center of the gospel.

The preacher to-day should have for his Master, not the spirit of the higher righteousness, but the spirit of the deathless Christ. The central seat in God's holy temple should be His who was the fourth form in the fiery furnace, Who wrestled with Appolyon, Who called twelve humble men to follow Him, Who wrought miracles in Judea and Galilee, Who died for the salvation of a lost humanity.

There are many to-day who bid us regard Christ as the Great Teacher and no more. They tell us to take counsel of the Sermon on the Mount and to listen to the sweet instruction of Jesus in the synagogue. Surely to-day teaching is needed; and Christ was a teacher. But He was more than a teacher. Christ died for our sins.

There are many also, friends of the working man, stu-

dents of social conditions, apostles of reform, who would have us hail Christ as a Revolutionary. They call Him Jesus the Socialist, Jesus the Radical, Jesus the Agitator. One of the magazines recently had an article on "Jesus the Anarchist." These people think of Him as a Man deeply stirred by the ills and grievances of the common people. Certainly many of Christ's words are revolutionary. Christ was a reformer and the reformer was greatly needed, just as the reformer is needed to-day. But Christ is far more than a reformer. Christ died for our sins!

In our day and on every hand Christ is constantly being appealed to by a swarm of new sects, as the Good Physician. His mission they say was to heal the body. The so-called Christian Scientists led the way and many other groups and cults have followed in their train. Most of the miracles are those of healing. It is glorious indeed to have a sound and healthy body. Christ was a healer. The healer was needed in those days and He is needed now. But Jesus Christ was infinitely more than a physician. He died that He might redeem our lives from destruction.

There are also many excellent and thoughtful men who are forever praising the character of Christ. They look to Him as a Great Example quite unique and worthy of complete discipleship. He taught the Sermon on the Mount, but He also lived it. Certainly the world has always needed a symmetrical soul to serve as ideal exemplar to the people. Christ was such an exemplar. But He was infinitely more: "Behold the Lamb of God which taketh away the sin of the world!"

A great Teacher was He indeed, our Master, and also a great Reformer, Healer and Exemplar. Yes; but we must climb higher, much higher. He is more than all of these. On Calvary's hill there is a cross. That is the supreme summit. From that height all things are seen in their divine and perfect relationships. From there we see the world's great need, and that full and wondrous plan of redemption which is wrought through the ministries of grace and the benediction of an everlasting sacrifice.

The Convention in Oslo

By Prof. A. E. Harris

THE World's Sunday School Convention has always been a notable event in the onward march of the Christian Church throughout the earth, and it was not less so this year, when delegates from nearly fifty nations came together for conference at Oslo. Norway being the most northerly country that could be selected for the Convention, the question of distance entered in, and made the matter of a large attendance problematical. It was therefore a matter of surprise and delight to all, and especially to the various committees that had made such splendid preparation for our coming, when nearly three thousand delegates had registered. The assemblies throughout the week completely filled the spacious hall, the largest available for such a gathering.

The outstanding meeting of the Convention was the first session, when good Bishop Lünde, of the State Church (Lutheran), of Norway delivered the opening address, and reiterated the slogan which he himself had suggested for this year's convocation: *"Christ, the Hope of the World."* The speakers for the most part faithfully maintained that theme. The King of Norway graced this opening session with his presence, occupying a seat reserved in the audience directly underneath the rostrum. In full sympathy with the purpose and proceedings, having consented to become the patron of the Convention, the King remained an interested listener to the end of the session, and after the benediction departed only when the audience rose in his honor to permit him to retire.

It was agreed by many that the addresses were not up to the standard of former conventions, but this may be accounted for by the fact that this year's program was built for conference rather than for oratory. To this end some dozen or more symposiums were held each afternoon at as many places remote from the auditorium. These were

on the average well attended but were rather elementary and hardly seemed adapted to the high class of delegates participating, who were very generally advanced in Sunday School lore. The interchange of methods and ideas was under the supervision of leaders expert in their various fields, and must have proved helpful to those who had never attended such conferences.

There were subjects introduced by some of the speakers that seemed to many of us foreign to the purpose of the Convention, certainly to Sunday School activities. One or two of the addresses were entirely out of place for such a gathering, but in one instance at least, this was due to the fact that the speaker was hastily summoned as a substitute, and had not fully comprehended the limited scope his subject demanded in such a gathering. Apart from this, and the appearance of one or two names too often on each day's program, the entire set-up was admirable.

The superlative feature of the assemblies was the provision made in each morning and evening session for an hour devoted to *"glimpses from the field."* These were easily the highlights of the Convention. Many of the recitals, limited as to time because of the necessity of interpretating into English or Norwegian, were most interesting, and often thrilling and inspiring. Nearly all of the forty-nine countries represented in the convention were heard from, two of the delegates having traveled fourteen thousand miles to be present and give their testimony. Nearly all were most discriminating in their selection of the reports they presented, portraying the progress of Sunday School work in their own lands.

Kagawa was easily the leading figure in the Convention. He contented himself with relating his own experience as to the results of Sunday School work in Japan, and his conviction that in the past all too little attention has been given by his people to the oncoming children of the race who must ever be, in Japan as here, the hope of the Church for tomorrow. Many of us who had heard Dr. Kagawa in America, in sundry addresses during his stay here, feel that

he was at his best on this occasion. He seemed to electrify with enthusiasm the delegates hailing from lands where distance makes the hearing of world leaders impossible.

Altogether it was a great convention. The inspiration from numbers was heartening to those who work in isolated quarters of the globe, and as comforting to others who labor in either non or anti-Protestant lands. The delegates decided to go to Capetown, South Africa, for the next convention in 1940. The Oslo convention of 1936 goes down into history as another epochal evidence of the successful achievements accomplished by the Sunday School movement the world over, and of the hosts of its workers who are set for the winning of youth for Christ.

Philosophic Genius and Social Living

T. G. Masaryk's Realistic Synergism

By Prof. W. Preston Warren, Ph.D.

PHILOSOPHY proverbially is thought to be many steps removed from life, and all the efforts of philosophers to delve in acute human problems have been considered as so many wasted energies. Philosophers are regarded as detached theorists and abstract-problem "solvers" who simplify life's complex concrete situations for purposes of theory. Not one of them has ever been practically successful in any significant degree. Nor can he be successful, in so far as he is actually a "philosopher." This is a common, if not overwhelmingly accepted, view.

The case of T. G. Masaryk, President of the Czechoslovak Republic, presents a problem from this viewpoint. He has been signally successful as a politician, statesman, educator, sociologist, and, above all, as a man. To recount his work in all these fields is not germane to this discussion. It is enough to state that he was the acknowledged leader of the entire movement for reconstruction in Europe during the war, and that he has maintained a democratic social system in the heart of Europe for the past seventeen years in the face of every sort of opposition which Hungarians, Germans, Bolsheviks, and Fascists could devise. His own political opponents have been won over in marked measure to his cause, and he himself at eighty-five is now serving his fourth period as President of one of the larger of the small states of the Continent.[1] There is no real question of practical success regarding Masaryk's life and work. The question is, was he really a philosopher? Thirty-two years as Professor of Philosophy is no proof of this. Else the cultured nations would have many more philosophers than they are disposed to recognize. Nor is the fact of more than eighty publications decisive evidence on this point. Philosophic contributions are not measured by mere number.

[1] Czechoslovakia ranks ninth in population among the countries of Europe and seventh in density.

Masaryk's writings, in fact, extend to so many topics and fields that the very meaning of philosophy for him has been misconstrued by numbers of his people — who interpret his position in terms of simple practicality. His first large work, *Suicide as a Social Mass Phenomenon of Modern Civilization,* published in Vienna, 1881, gave some ground for this confusion, since it analyzed the numerous factors, physical, psychological, social, which may conduce to suicide. Actually, however, it finds the rôle of metaphysical perspectives to be the primary causal ground. It shows that suicides increase with (weariness due to) incomplete and unstable views of the universe and life, and that they are preëminently prevalent in countries which have gone over to philosophical subjectivism, which leaves people with no world or objects upon which to hold. The solution of this problem, he concludes, is to be found in a union of science and rigorously logical thinking with nonmythical faith. It is an issue of religion, but religion which is philosophically adequate.

His second work of distinction is a *Prologomenon to a Concrete Logic,* published in Prague, 1885. This treats philosophy as the coördination of scientific knowledge. It stands in opposition to mythology, which is not only the personalizing of abstract forces and ideas but essentially includes everything which is opposed to exact analytic thinking and to factual knowledge. "Concrete logic is the organ of scientific philosophy, for through the major methods and logical connection of the totality of sciences the unitary view of the world is most successfully guaranteed." [2] Masaryk undertook, therefore, to bring out the relations of each science with all others from the points of view of both objective and of method, and by showing the *rapport* of all sciences with each other to establish their solidarity and assure a unity of world-view. Yet philosophy for him is not just concrete logic. It is no more concrete than it is abstract logic. Philosophy must offer actual knowledge of

[2] *Versuch einer Concreten Logik,* p. 216.

the world and that entails both the concrete and abstract in valid thinking.

Both of these early works, the *Suicide* and the *Concrete Logic,* were contributions of first rank. They represented marked advances in treating of their problems. Both were influenced by Auguste Comte, and in particular the issue of the *Concrete Logic* was derived from Comte. Masaryk, indeed, out-distanced Comte in his factual emphasis. He insisted that to be true to facts we must take account of every one of them and especially of the data and the findings of psychology, which Comte would not concede a place in his system of the sciences. Masaryk distinguished more exactly, furthermore, between mythology and science and, in contrast to Comte's still-mythological religion of Humanity, he laid the grounds for a scientific philosophy of religion.

Neglecting a whole group of works relating quite specifically to Czech life and history and of high importance for the development of Masaryk's philosophic principles, we find a 600-page book of singular importance, published 1898. This is *The Social Question: The Philosophical and Sociological Bases of Marxism.* Masaryk undertook in this a study of Marx' entire philosophy, its evidence from history and crisis in the present. To those who claim that Marxism is not a philosophic but a legal and an economic issue, he replies that it coerces men to change their world-theories and life viewpoints and that it purports to give a true and adequate perspective of and for human activities, relationships, institutions, and culture. Marx, himself, in fact, had planned to make philosophy his calling and wrote quite variously on philosophic matters. In spite of this Marx treats "historical materialism" at times as though it meant the total abolition of philosophy,[3] and philosophy generally as an offshoot of the material conditions of production.[4] Philosophy, however, is to displace religion in the Marxist system[5] and so to have a final psychologic voice

[3] Masaryk, *Grundlagen des Marxismus,* p. 410.
[4] Ibid, pp. 71 ff.
[5] Ibid, p. 462.

in all matters of allegiance and relation (in so far as the intelligence of the Proletariat permits!).

Historical materialism, philosophically, is totally inadequate for Masaryk. It ignores the basic problems of epistemology and, most notably, the resolution of philosophic scepticism; which since Hume has been the crucial issue of philosophy. Marx did not even show a reasoned pathway to materialism. He simply made an intellectual leap and lighting on the "facts" and "documents" of history, as well as economic suffering in the present, he posited a materialistic explanation of all good and bad, and then dogmatically set about to urge an economic proletarian revolution. Neither Marx nor his collaborator, Engels, offered any ground for actual certainty or knowledge, while by numerous inexactitudes and simplicities they missed or falsified the actual human issues.[6]

Ethically, furthermore, Marxism is little better. Both Marx and Engels reduced ethics, like all else, to an ideological satellite of economics. Yet both appealed against injustice and exploitation to the notion of "humanity." They combined, in fact, a positivistic amoralism with a kind of humanitarian morality. This morality at best was a class morality. They saw no possibility for an ethic which could bridge the gaps between distinctive groups of men; and since the proletariat comprise the great majority of people, they have the *right* to rule and set the standards for society. The moral factor in religion is ignored entirely. Religion is a token and a method of oppression. "Humanity" requires its abolition. Just how real "humanitism" is to find expression without any sort of spirituality or love is not indicated. Marx is much too mechanistic and one-sided in his notion of humanity.

Marxism is reactionary and ecclectical objectivism, as a philosophic viewpoint. It throws itself against everything which suggests subjectivism, and, on this account, it opposes

[6] Such ideas as "work," "equality," and "law" are not at all analyzed exactly. Undue simplifyings, also, are evident in dividing society into just two classes, conceiving value totally in terms of work, and explaining history solely by economics. Group sentiments, cultural aspirations, and all distinctly psychological influences are neglected entirely.

every possibility in individualisms. The Proletarian man, who is the measure of all things for Marxists, is not an *individual* member of the proletariate but the masses of the workers as masses. Marxism lets no sceptical subjectivism penetrate the masses. It induces hope and faith in progress, and banishes men to work as members of an international commune. Marxism, none the less, is a negative and reactionary viewpoint, full of conflicts and of contradictions. In its negations, it grasps whatever is in mode; naturalism, positivism, Darwinism, Zola, and decadence. It has no basic unity of system, apart from its dogmatic and primitive materialism — which "fills its adepts with that intellectual darkness which corrupts those who regard themselves as the only chosen." [7]

Yet Marxism represents a powerful movement for "humanity" and is a striking witness of the meaning of men's history.[8] The problem of the workers, and all handicapped and distressed groups, must be solved if society is to have a stable basis and an appealing superstructure. The social question, though, is not by any means a merely economic question; it is intellectual, cultural, religious, and personally social. Such is Masaryk's appraisal of the issue which Marx treated so one-sidedly, negatively, and inconsistently; but Masaryk's criticism of the Marxist view is neither cavalier nor sweeping. It is detailed and profound, while disclosing that Marx' account of social life and history is much too primitively inexact and simple for the complex problem with which it undertakes to deal. Later, in his work on Bolshevism, Masaryk appealed to Marx against the Bakunin anarchism of the Russians.

Without attempting to survey in order Masaryk's other variously philosophic works, we shall proceed to estimate his philosophical importance: first, as critic; and, second, as a creative thinker. Masaryk has been thought of preëminently as a critic. The whole course of his life up into

[7] Ibid, p. 516.

[8] Marxism is one of numerous movements concerned to humanize conditions of living. Modern history, in fact, has been increasingly motivated by the humane interest and spirit in opposition to oppressive absolutisms. This is the theme of Masaryk's *Ideas of Humanity* and a theme in several of his other writings. It is the basis of *The Making of a State.*

his early sixties is said to have been directed to criticism. The "Battle of the Manuscripts" and fight about the truth and meaning of Czech History,[9] the "Battle over Religion" and rejection of credulity,[10] the criticism of all that savored of unclarity, lack of ground in concrete fact, decadence in literature and life, all are witness to his critical dispositions and abilities. In each of these respects he showed himself an analyst of great honesty and rigor.

The test of any philosophic mind is what he does with Kant. This is a major touchstone of one's insight and acumen. Masaryk does two different things with Kant. He criticises him mercilessly in the *Athenaeum*[11] and the *Concrete Logic;* for Kant divorced philosophy from science and set it drifting in the ocean of abstractions. He set up myths of "forms of sense" and "categories of the understanding." He posited an unknown and unknowable *ding-an-sich* and dissevered noumena and phenomena. Kant set the stage for sheer subjectivism in philosophy and life and turned the Titans loose to destroy themselves in suicide and war. He gave to German thought the turn which issued in its self-destroying inhumanity. Kant lost the world of concrete fact and found a realm of unclear rationalistic subjectivities.

But Masaryk did a second thing with Kant, a thing which has a prolonged history. He urged him as the antidote for Russia. Two volumes on the life and thought of Russia[12] assess that country's problems and future in a signally informed and penetrating way. What Russia needs, he finds, is the critique of Kant. Russia is infested with undiscriminating credulity, on one hand, and sheer negation, without

[9] "The Battle of the Manuscripts" concerned the issue of the authenticity of two documents purporting to have been written in the thirteenth century and which ascribed a high level of culture to the Czechs of the seventh century. Masaryk doubted the authenticity of these manuscripts and by a whole series of tests—philological, aesthetic, sociological, and chemical—disclosed that they were not authentic, but productions of the 19th Century. He held (1) that Czech national consciousness and life should not be founded on a lie, and (2) that acceptance of these manuscripts frustrated knowledge of the actual history and real genius of the Czechs. The issue of the meaning of Czech history is a closely related question in which Masaryk fought a largely single-handed battle against the view that history is just cumulative.

[10] The battle over religion has been one of the major issues of Masaryk's life. He has opposed the whole conception of religion in the Roman and Greek Churches, and all that is basically ecclesiastical and "scholastic" among Protestants. Not belief or ceremonial, he maintains, but convictions and life *sub specie aeternitatis* are the substance and the content of religion.

[11] *The Athenaeum* was a literary and scientific review founded by Masaryk in 1883 for the scientific and social education of the Czechs.

[12] English title: *The Spirit of Russia;* German edition 1913; English edition 1919.

criticism, on the other. Aristocracy and oppression thrive in such a setting, within the limits set by anarchism and its revolutions. Epistemological criticism is the basic need, and there is none of it at all in Russia. Not mere knowledge in the positivistic sense, but theory of knowledge which refutes scepticism: this is the ground for certainty in knowledge and for healthy faith. This, also, is the special meaning and significance of Kant. He goes beyond positivism and empiricism to the questions of the soundness of their philosophic bases and of a valid ground for faith. He stands for knowledge in a deeper sense, knowledge which is fundamentally critical. This is the only hopeful ground for human life in Russia, or elsewhere. This spells democracy, for it dispels the myths of aristocracy and "divine right." It gives to every man both knowledge of the actual state of things and the consideration of others for himself.

Masaryk said that he discovered Kant through Russia. It is to be noted, though, that his early criticisms are not at all invalidated by this new appreciation. They are but subordinated to a more fundamental issue. Masaryk came increasingly to recognize the basic import of the Kantian dialectic, though disapproving Kant's principal subjectivism and his numerous abstractions. The early emphasis on concrete and objective facts has never ceased to be a prime concern of Masaryk, but he has long since become convinced that refuting Hume, who set the problem for all modern thought, is more than a matter of empirical science. The calculus of probability is one method toward this refutation, but it in turn requires a solid grounding in the theory of knowledge.[13] This is what criticism ultimately seeks, and this is the basic import of Kant's criticism. His positive construction *was* subjectivistic. It did issue in results which were and are destructive. The "whole Kant," however, involved Practical, in addition to Pure, Reason, and the meaning of his thought is not understood until taken as a funda-

[13] Masaryk's inaugural address in Prague, 1882, was on *David Hume's Scepticism and the Calculus of Probability*. It was in his *Spirit of Russia*, 30 years later, however, that Masaryk emphasized the need of going back of science to the very character and conditions of thought and subjecting all to criticism. (Vol. I, pp. 205-208.)

mental unity.[14] This is Masaryk's conclusion with regard to both Kant and criticism, to the last of which he is himself committed in his methodology and philosophic principles.

This leads us to his achievements as a creative thinker. From the characteristic German viewpoint, these are almost wholly nonexistent. Masaryk did not originate a new philosophy or elaborate a comprehensive system. He grappled with specific isolated problems, and treated them, like William James and contemporary Realists, in somewhat piecemeal fashion. Masaryk's very criticisms, though, we have just noted, were positively aimed as means to constructive ends. This is true of his appraisals of Marxism, Russia, religion, German philosophy,[15] and all other issues. Masaryk's creativity consists preëminently, in fact, in the critical constructiveness which he brings to every issue which he undertakes to treat, and above all to the meaning of philosophy itself. In his early writing, on the *Concrete Logic,* he defined philosophy, in its primary sense, as metaphysics, and metaphysics as the total integrated content of all sciences.[16] Later he included logic on a par with metaphysics,[17] and later still he added ethics.[18] Then he came to think of ethics as *philosophia prima*[19] and the philosophy of history as its direct basis;[20] not that metaphysics ceased to be preëminently important for philosophy or that logic became in any sense dispensable, but that philosophy in its deeper meaning is a matter of how men live and not of what they think they think. Otherwise one must recognize a gap between philosophic theory and the necessities of practice. There is no such cleavage for Masaryk.[21] Practicality is itself an ex-

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[14] Kozak, "Der Philosoph," *Masaryk: Staatsmann und Denker,* p. 93.

[15] German philosophy has become a kind of Nietzschean Hegelianism following the strongly subjective tendencies in the work of Kant, and has given rise to a cult of violent Titanism which crushes individualities in and beneath a Superman-ish State. This is not, however, the whole truth of German thought and life. Herder, Leibniz, Kant, Schiller and Beethoven were all democratically humanitarian. It is with Fichte, Hegel, Schopenhauer, Schelling, Feuerbach, Stirner, Nietzsche, Marx and von Hartmann that German philosophy issues in excesses which destroy human individuality. The Reformation and the Renaissance, though, never were as fully carried out in Germany as in the West. (cf. *The New Europe,* pp. 9 ff; *The Making of a State,* pp. 305-319; *The Ideals of Humanity,* sections III & VIII particularly.)

[16] Kozak, "Masaryks Stellung zur Metaphysik," *Festschrift,* March 7, 1930, Vol. II, p. 191, 194.

[17] Ibid, note 5, p. 191.

[18] Ibid, p. 203.

[19] Skrach, "Masaryk et le positivisme francais," *Festschrift,* March 7, 1930, Vol. II, p. 22.

[20] Masaryk, *The Making of a State,* pp. 291-292; cf. Capek, *President Masaryk Tells His Story,* p. 210; Masaryk, *The Spirit of Russia,* Vol. I, pp. 202-212, Vol. II, p. 511.

[21] *The Making of a State,* p. 291.

ceedingly significant philosophic datum, but practicality, in turn, requires interpretation. It must not be self-defeating "practicality," which issues in decadence, suicide, or anarchism. It must consolidate and maximize human living, and this means that it must be theoretically and metaphysically grounded in adequate perspectives.

The most practical thing in the world is, in fact, an adequate theory.[22] Real adequacy to theory *is* adequacy to practice and the resolution of the problems of philosophy is necessarily resolution of the problems of living. Resolution of the problems of living, conversely, is actual resolution of the problems of philosophy; for the *real* philosophies of men are those in terms of which they live. These are their most thoroughly accepted moral theories, in so far as maxims of their acting coördinate in theories, and these are their articulations of their world perspectives. Philosophy is not, and cannot be, divorced from life. The problem is to make the two more adequate at once, not just either one. This is the task of ethics, which resolves issues of living in the light of all the facts of all the sciences but which also constructs world theories in the light of the issues of living. Masaryk constructs philosophy and life together, and refuses to admit that either can be soundly built without the other.[23] His whole long life has been tirelessly devoted to this type of construction, and in this preëminently significant respect he has few, if any, equals as a creative thinker.

Masaryk's philosophic principles, in point of fact, are all definitely positive. His insistent "realism" means not only taking full and accurate account of things as they are at any moment or period, in contrast to "romanticism," but also as they may and can become. "A considerable field of activity," he states, "is allotted to ideas and ideals; individuals and nations are to a great extent creators of their own future, and it has frequently and correctly been said that in the long run it is the idealists who always win. Yet the victorious

[22] Kozak, "Masaryk as Philosopher," *The Slavonic Review*, March, 1930, p. 480.

[23] Philosophic criticism is essential for life's sound foundation, ethics and metaphysics for its superstructure. (cf. *The Spirit of Russia*, Vol. II, p. 467; the whole work *Suicide*, etc.)

ideas and ideals are not born of fantasy and indifference to facts."[24] They must be connected with and rooted in reality, and entail critical exactness in conception. This is the first principle of methodology in philosophy and therewith in life.

"Humanitism," secondly, is the ground principle of ethics,[25] and thereby it is the leading principle of philosophical construction. Humanitism is self-justifying,[26] and history bears this special witness. The rise of the "historic sense" has been accompanied by the notion of collective progress,[27] and the facts of modern history, from the Renaissance and Reformation to the present individualisms on one hand and socialisms on the other, bespeak a massive movement for "humanity."[28] Czech history affords singularly clear evidence of this. The Czechs achieved a high level of national culture and success under the influence of John Huss and the Czech Brethren, before they were betrayed through election of a Hapsburg as their King and deprived —with the Battle of White Mountain (1620) and its sequel in the Counter Reformation — of their political, religious, and cultural autonomy. The Czech awakening in the 18th and 19th centuries took its start again from the "humanitism" of the Brethren, though more immediately influenced by the whole humanitarian movement in Europe. Development of the distinctively Czech literature and life since Dobrovsky (1753-1829) has been definitely motivated by this principle. The Czechs themselves have succeeded as a "nation" when they were in the "human" right. They

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[24] *Speech of T. G. Masaryk, President of the Czechoslovak Republic, on the Tenth Anniversary of the Attainment of the Country's Independence,* p. 11.

[25] Masaryk, *Hume's Principles of Morals,* p. 165— a translation, with introduction and index by Masaryk. Masaryk uses the terms "humanitarianism," "humanism," "humanity," and "humanitism," somewhat interchangeably. "Humanitism" seems to be a happy word to designate the spirit of "humanity" as he thinks of this, in distinction from the sentimentalism often associated with humanitarianism and the atheism of the "humanists."

[26] Ibid.

[27] *The Spirit of Russia,* Vol. I, pp. 202-204.

[28] In *The Ideals of Humanity,* 1901, Masaryk treats socialism, individualism, utilitarianism, pessimism, positivism, Nietzsche's Supermanism, and evolutionism as attempts at humanistic ethics within the current which began to gather force with the Renaissance and Reformation and which ushered in the American and the Great (French) Revolutions. The World War in Masaryk's conception was a World Revolution in which the lines were rather clearly drawn between the democratic and absolutist nations, and people fought throughout the world for democratic privilege. (*The Making of a State,* pp. 323-327.) Post-war reactions do not invalidate this view. They are natural resultants of so great an upheaval. The customs of tens of centuries cannot be displaced in mere decades. They can only be transformed gradually by educational and definitely humanitarian leadership. (Ludwig, *Gespraeche mit Masaryk,* pp. 276-299.)

failed when they deserted the moral standards of their Reformation.[29]

Humanitism is the maximizing of the individualities of both persons and "nations" through active good will. It stands in opposition to every type of oppressionism. It is not sentimental, though it entails love. It is *work,* for oneself and others.[30] Above all, it is being just, decent, and humane in all the concrete relationships of life.[31] This is the ground principle of morals, because it is the first principle of sound living in society. It begins with home, town, and nation and spreads by direct means to other persons and nations. It is a categorical imperative in all phases of life and in all relations, and philosophy must take particular account of this fact, or group of facts, in its total synthesis.

Masaryk's realism leads him to humanitism and his humanitism to metaphysical synergism. This is the third and highest of his fundamental notions. It means collaboration with the universal order from the viewpoint of the enduring and eternal. Life cannot be lived without metaphysical perspectives or, at least, assumptions. It cannot be soundly lived or maximized without an adequate world-conception. "Knowledge of evolution and progress in history and nature," furthermore, "excludes materialism and atheism" while pantheism is experientially untenable.[32] Men need to see their lives and work *sub specie aeternitatis,*[33] and to realize that eternity is here and now.[34] Masaryk makes no concessions whatever to merely tentative expedients or the isolation of an issue from its actual context. We must recognize the principle of enduring harmony of "all things and beings,"[35] and adjust our whole mentality and effort to enduring world construction.[36]

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[29] Masaryk treats the philosophy of Czech history in a number of works, including *Havlicek* and *Palacky's Idea of the Bohemian People,* but most inclusively in *The Czech Question.*

[30] *The Ideals of Humanity,* section IX: "The Ground Principles of a Modern Ethic of Humanity"; cf. especially pp. 43-45 in German edition, *Die Ideale der Humanitaet,* pp. 94-98 in the French *L'Ideal d'Humanité.*

[31] Krofta, "Masaryk's Political Democracy," p. 32, quoting from *Lidové Noviny* for December 25, 1934.

[32] Herben, Hartl, Blaha; *T. G. Masaryk, sa Vie, sa Politique, sa Philosophie,* p. 156.

[33] Capek, "Politician and Philosopher," p. 4: "I understand the State and politics, even whole life, *sub specie aeterni.*" "We must contribute to the building up of a *Civitatis Dei.*"

[34] *Die Ideale der Humanitaet,* p. 45.

[35] Herben, Hartl, Blaha, *T. G. Masaryk, sa Vie, sa Politique, sa Philosophie,* p. 156.

[36] "Sub Specie Aeternitatis," *The New Europe*—(London), Dec. 21, 1916, p. 304. The periodical, *The New Europe,* is to be distinguished from the extended monograph, *The New Europe,* published by Masaryk, 1918.

Masaryk's own outlook and untiring work are directed to this end. Should he be privileged with health and energy he may indeed complete the coördination of his mature thinking in a new edition of the *Concrete Logic* which he has had recently in preparation. He will, in that event, give a major place to ethics, sociology, politics, and religion in the system of the sciences,[37] and yet give to every science a relief capable of making known the relations of objective and method between one science and another, and of all the sciences with each other in disclosure of a great cosmic Design.[38] Meanwhile Masaryk's philosophy is being written clearly and systematically in life, where construction is the hardest. Its elaboration is at once embodiment. This is philosophic genius of a supreme type.

Contrasting him, finally, with two particularly well-known contemporary philosophers *per se,* Masaryk is not an analyst in the sense of G. E. Moore, whose critical ability has been compared with that of Hume.[39] Masaryk, indeed, has been an advocate of Hume's uncompromising analytical exactness, and he himself has stood for utter factuality in his historical, social, and philosophical critiques. Generally, however, his analyses have been carried out in less extreme degree and from a socially functional viewpoint. His critiques of national life and thought by means of philosophic literatures are renowned for their incisiveness. Analysis of propositions in great detail, though, has never been his interest; his interests are more directly social and much larger, but his utter honesty in thought is quite the equal of Professor Moore's. Moore's methods, on the other hand, are so minutely analytical and so imbued with scepticism that his positive results are never more than tentative. Masaryk is not committed to such a maximum in theoretic doubt and so may make more use of probabilities. His

[37] The development of Masaryk's thought, giving primacy to ethics, we have already noted. His inclusion of sociology and politics together with ethics is indicated in *The Making of a State,* p. 291, and elsewhere. "It is the function of politics," he states in *The Spirit of Russia,* Vol. II, p. 467, "to elucidate and to realise ethical principles on behalf of and in the social whole." As for religion, it "constitutes the central and the centralising mental force in the life of the individual and of society" (*The Spirit of Russia,* Vol. II, p. 557). It provides the needed synthesis of metaphysics and ethics for living *sub specie aeternitatis.*

[38] *Versuch einer Concreten Logik,* pp. 205-206; cf. *Grundlagen des Marxismus,* p. 234.

[39] Metz, *Die Philosophischen Stroemungen der Gegenwart in Grossbritannien,* p. 99.

sanity of viewpoint and interpretation marks him as a more positively constructive critic.

Professor Nicolai Hartmann, of Berlin, is a thinker of still different order. Hartmann is more definitely a system-builder, concerned to emphasize the fulness and varieties of reality. His profound analyses of knowledge and its metaphysical conditions, of ethics and ontology show a broad and sympathetic comprehension of his problems and a particularly high-minded viewpoint. Compared with him, however, Masaryk is much more of an empirical scientist and so far less abstract. Hartmann is Kantian in his abstractions, as in his metaphysics of knowledge. Masaryk believes with Hartmann in the absoluteness of the moral values, but not that these comprise a realm of essences apart from human life and concrete circumstances. There are "Ideas," for him, as embodied universals or species and as actual possibilities for human living at its best or soundest, but these are linked immediately with life and must be actualized in so far as they are moral principles, to save men from decadence. Hartmann's work like Moore's is, in a theoretic sense, more ultimate than Masaryk's but it is not thereby more philosophically valid. The case may very well be the total converse. Masaryk copes with issues at much closer quarters and yet with breadth and depth which is no less philosophic. In actual integrating of philosophic thought with life Masaryk is preëminently the most constructive, and this is philosophic genius in the fullest sense. It takes account of all the facts to be considered, human and trans-human, and leaves no deep dualities of thought or mind or life.

Masaryk is the crystallizing point of a whole group of philosophic influences. He was a student of Brentano whose critical analyses of knowledge and the experiences of value were singularly penetrating. The influence of Comte and British empiricism, next, gave Masaryk rigorously scientific objectivity. Czech humanism, finally, bestowed a wealth of human interest and historic human insight on his thinking and brought to birth that union of practicality and theory,

realism and idealism, socialism and democracy, humanitism and theistic eternalism which marks Masaryk as the most distinctive philosophic genius in the field of human living in society that we have yet had. He is the living proof that genuinely philosophic living is stable and constructive living, and that inadequacy in philosophic insight and ideas is a crucial factor in our individual and our social failures.

The Household of Faith

By Professor Arthur Emerson Harris, D.D.

THIS arresting phrase found in the Epistle to the Galatians, and used only by the Apostle Paul, is not to be easily set aside. It would make both text and theme for a great sermon, or the title for a book of devotional worth.

The injunction which includes these words is more than an admonition to the church at Galatia, urging upon its members the maintenance of its ministers with just and proper contributions for their support. It is more than a plea that the offerings for the poor-fund be large and liberal. No doubt the Apostle had observed a declension evidenced by indifference if not neglect concerning that which in another place he terms *"the sacrifice and service of your faith."* In this simple phrase may be found, rather, the deep and divine philosophy of Paul's preaching, his conception of the relationship that Christians sustain collectively to each other, and individually to Christ as the Head of the church.

The church was to Paul a divine family. The Greek adjective translated *"household"* is used only by him, and is found three times in his letters. In Ephesians (2: 19) it carries the same idea of a family, but includes the added conception of God as Father of that household. In 1 Timothy (5: 8) the reference is to the home-life of the Christian, and a direct blow at the current teaching of the Essenes who ruled that a man might give of his substance to a stranger, but that he must consult with the leaders of his sect concerning any gift he desired to make to his own family. That passage is applicable however to a larger and more extended company, and with a closer relationship, even, than those of kindred in the flesh. The words are referable to the church of Christ, militant, and not yet glorified. The third use of the word is the theme of this study, and is illumined at once by a glance at the setting. The Apostle has been speaking of the kingdom, a larger and

more inclusive term than the church. All Christians in the church are in the kingdom, but not all those in the kingdom are in the church. As the relations sustained by members of a family are closer each to the other than the residents of a state, so the church enjoys a more intimate connection than that involved in the word kingdom. The writer to the Galatians differentiates strongly between the church of Christ and the people outside the church. We are justified therefore in saying there is a world of philosophy in this little clause *"the household of faith."* We have here declared for us

THE EXTENT OF THE CHURCH.

The church of Christ, locally and collectively, with its entire membership may be regarded as a family; *"children of God by faith in Christ Jesus"* is the way the Apostle puts it in another portion of this epistle. So that the term includes the church militant and the church triumphant, for the words are most explicit; *"of whom the whole family in heaven and earth is named."* The household of faith, therefore encompasses all men and women whom God hath admitted to a close and intimate fellowship with himself. Lest we should doubt of whom it may be spoken, however, the passage also defines

THE LIMITS OF THE CHURCH.

Outside this boundary we may not find its membership, for the word *"faith"* at once proclaims certain limitations. This is the basis as well as the principle of all family life; it is its centering and conserving charm. Not *the* faith; i. e., the deposit of truth, a system of doctrine or of creed to which one must subscribe before being received into fellowship. It is *faith* — faith in general; that principle upon which a believer lives and operates. This family of Christ is gathered and held together by mutual trust and dependence in Christ as Saviour. Its members bear such close and intimate relationship to him that the fellowship becomes one family, each and all depending on his life, not by virtue of birth, save that birth which is from above, but through

faith — trust in a living and redeeming Saviour. *"To them gave he the right to be children of God, even to them that trust on his name."* Of all the many beautiful names applied in Scripture to the church of the Lord Jesus, is there any more exquisite or suggestive than this, *"the household of faith"?*

Involved in such a statement is discovered

I. The Mystery of the Church

"This is a great mystery . . . I speak concerning Christ and the church." The Apostle is emphatic in declaring that the church as such was not predicted in the Old Testament, that it is a mystery revealed in the Gospel age, *"kept secret since the world began . . . which in other ages was not made known unto the sons of men . . . hid from ages and from generations, but now is made manifest to his saints."*

We need this view of the church, for we have fallen on times when it is regarded lightly, spoken of flippantly, and made to appear as one of a multitude of organizations founded by men; one of many others quite as good, fully as useful, and by some proclaimed equally as saving. But *the ecclesia* is not a name for an aggregation of individuals gathered for set purpose, however profitable that purpose may be. It is far more than that, for it differs generically and radically from all other organizations on earth in that it is not a development of man's nature, nor a product of his genius or intellect. Neither is it a school, nor a society, nor a party, nor a club. The church of the Lord Jesus is a *spiritual union, a divine organism and withal a holy mystery.* Men are complaining that we do not differentiate between the church and Christians. We cannot because the New Testament does not.

Beholding the wonder of it, we rejoice in the glory of it! We are the Lord's body. He the Head (Col. 1:18) expresses himself through us the members who are promoted by his spirit and obey his slightest will as it is manifested to our seeking and waiting hearts. Jesus seems to have left

himself no other way, for having taken upon himself *"the form of a servant"* and having assumed our humanity, he appears to have placed himself under eternal limitation, so that in some sense he remains unembodied unless and until his body which is the church makes possible the full expression of his love to the world. If the church should fail to make known his love to men, how shall he then reach them? We have no life unless we are so identified with Christ that we shall reveal him to the world. We are to be his hands, his feet, his lips to carry forth his message to lost men. According to the measure in which believers are truly his body shall they be identified with him in service or in suffering.

It is not strange that this is a mystery! When we think of it, all the relations between natural and spiritual are mystical. Whether it be the analogy of the wind and the Spirit, of springtime and the Resurrection, or of the "minor key in nature," as the poet puts it, "rent in tooth and claw" and the tragedy of sin. This, however, is the preëminent mystery, the analogy between Christ the Bridegroom and the church which is his Bride. We are told that the Lord Jesus left his home in glory and came down to earth from the bosom of the Father that he might select as a Bride his Redeemed out of this ruined human race; that he left heaven for the express purpose of winning that Bride, and of being united to her. We are given to understand that the Bride is not yet fitted to occupy the position to which he has called her. She is in debt, clothed in filthy garments and under the sentence of death. But he comes to her, so poor, so miserable, so naked, and he endows and clothes her with garments of righteousness, that she may finally be prepared and equipped, fitted to tenant the Father's home on high, and to take her rightful place by the side of Christ. In that day there is to be a great *"marriage supper of the Lamb,"* when the Lamb's Bride, composed of a multitude which no man can number, the redeemed of all lands, shall sit down with him. Even in our earthly life the marriage bond is mystical; how infinitely more this heavenly union! We read that the Lord Jesus gave himself for the church

that he might present her to himself pure and spotless. The New Testament makes the earthly ordinance of marriage the choice symbol of the relation which exists between Christ and his church. The body of believers united with Christ is not the type but the archetype, it is the original pattern of marriage. Mystery indeed it is, but our hearts rest in the fact of it, until we shall see and understand more clearly *"when the day breaks and the shadows flee away."* There are two facts to observe growing out of this fellowship:

1. *Filial Relations.*

The household of faith presupposes family life. God is our Father, Christ is our Elder-Brother, all believers in Christ are brethren. The new birth, with all its latency, involves relations as real as those sustained by earthly birth. Similar mutual fellowship is also implicated, for we are the children of God by faith in Christ Jesus. The church is composed of men and women admitted into family relationship with God. Every family relationship involves certain obligations toward others. We stand between God and a lost world, and we have been empowered to bring that lost world to him through the Cross of our Redeemer. The Holy Spirit hovers over the church, therefore, and accomplishes the birth of souls, so that we may say truly the church becomes a mother as well as a Bride. She is man's spiritual Eve, the mother of all living. The Holy Spirit, moreover, teaches the new-born soul to talk, to cry *"Abba, Father."* He nourishes the new life first with the *"sincere milk of the word,"* and later with *"strong meat."* It is his office still further to instruct the growing babe in Christ to walk. All this and more may be the experience of the child of God who has attained that union with Christ which makes him a member of the household of faith.

The family life of believers also implies

2. *Filial Affection.*

A family is held together not merely by mutual interests, but by clinging instincts of family affection. The analogy

is again complete, for John the beloved disciple assures us this may be a test *"we know we that have passed from death unto life because we love the brethren."* The beating of our hearts with joy and gladness as we listen to the faltering, stammering testimony of beginners in the Christian life brings this assurance. We recall the anxious hours when mother was hovering near the gates of the heavenly city, and presently came back from that dark valley with a little babe in her arms. The infant cry we heard through the open door to her room made a tug at the heartstrings, for it was "my brother," "my sister"! So, eagerly does our heart respond to the first testimony of the new convert. That is our brother, our sister in Christ! They are not guests in the household of faith, but members of the family. *"We are the children of God by faith in Jesus Christ . . . of whom the whole family in heaven and earth is named."*

This phrase further suggests

II. The Majesty of the Church

If Christ is the Head of the church, that fact alone is sufficient to raise it to a majestic position, and to endue it with august power. It is not *now* indeed a glorious church, but we are assured that it is Christ's Body and that it shall some day be presented *"a glorious church, not having spot or wrinkle, or any such thing."* The position and power of this household of faith are therefore greater than that accorded any institution on earth.

1. *The Position of the Church.*

We have said there is a deep philosophy in representing the relation of Christ to those whom he has Redeemed as that of a family, with all the word implies. A family is a union, not by accident of interests, but by certain great and wonderful ties well worthy of our deepest study, seeing they are contrary to the principles which call into being all other organizations. The family is God's *unit* as truly as it is the unit of a race, or of a nation. It seems to be God's plan

to win the world through a family in our generation, quite as truly as in Old Testament times. The New Testament carries out this idea, and perhaps this explains its many exhortations to family life. The Christian family is to stand between God and man, and the household of faith occupies the same position with reference to man's spiritual interests. The family had been degraded in the years preceding our Lord's advent, and to this day family life is still debased in pagan lands where the knowledge of Christ has not come. The very principle underlying the idea of a family makes it, and the church it typifies, the only enduring institutions on earth. In reality, these two are one, if God is given the right of way. All other organizations are based on a fellowship that holds certain things in common, and that are similar. When the thing for which that society stands has passed away, the fellowship dies and the institution ceases to exist. Hence it comes to pass that all such organizations have perished in due time. Even nations have passed away when that which held them together has vanished, or ceased to be. But the home and the church are ever enduring, and more strongly entrenched than ever.

"Oh where are kings and empires now
Of old that went and came?
But, Lord, thy church is praying yet,
A thousand years the same."

A home is not composed of four walls, but of the members of the family dwelling therein; father, mother, children. No two are alike, all differ in characteristics and temperament. Yet they are united because of a common tie of blood relationship. They each contribute to the whole which we designate as a family. The father gives of his strength for the wife, the wife of her tenderness to the husband. Boy and girl both subscribe values to the parents and to each other. It is a reciprocal relationship, the differential life of each contributing to the life of the other in the bonds and fellowship of a household. It is this characteristic that makes the bond enduring and God meant it to be so. The Christian church is therefore composed of units picked

from here and there, and built into a household by right of *divine birth.* Peter refers to this. *"Ye also, as living stones, are built up a spiritual house."* It is this truth, this fact, then, that puts the church on another plane, and gives it a different place from any earthly body. This is what is meant by the *majesty* of the church, that it is not in the same class with other institutions but preëminently above them. It can never be superseded, for it has supreme place and position in the thought of God. The household of faith is a divine, living organism, instituted by our Lord himself, to be his body, his Bride.

Hence, follows,

2. *The Power of the Church.*

God gave to the church of Christ, power and authority which believers are all too slow to recognize. In our haste to avoid extremes, we have neglected to admit or avail ourselves of the inherent rights of our very existence. Under the leadership of the Holy Spirit, the church has certain constituted rights and powers, and these are revealed in the words of our Lord in Matthew 18: 18. *"Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. . . ."* And John 20: 23. *"Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."*

There must be some latent meaning and value in these declarations of our Lord concerning his church! Why should we not as followers of Christ claim their full force and avail ourselves of this rightful authority. Jesus is of course considering a *true* church, presided over wholly by the Spirit of God, actuated only by his love, guided by his wisdom. Such a church will make no mistake when it takes certain action in accord with the will of the Holy Spirit, and it will be ratified in heaven. If church members realized this, they would count it an unhappy procedure when one of its membership must be stricken from its roll because of indifference or wrongdoing. Moreover, it behooves every

member of this household of faith that he be careful how he speaks of the church. She is his spiritual mother that brought him to Christ. The family life of this household demands loyalty if the church occupies so majestic a place and can exercise such matchless power.

We observe again

III. The Ministry of the Church

Surely if family life stands for anything, it is for ministry. That is an illuminating passage of the Apostle to the Ephesians (4:11, 12). *"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers for the perfecting of the church unto the work of ministering; for the edifying of the body of Christ."* That is to say, each member of this sacred body is to be a *minister.* The church is a divine family, is called out for a purpose. She is not the Bride of Christ for her own gratification and glory. She is to fulfil a mission that is identical with that of her Lord of whom it was said *"he came not to be ministered unto, but to minister."* It is to this the Apostle refers when he pleads that they be *"always abounding in the work of the Lord."* The whole membership of this household of faith is to be trained for the express purpose of ministering. To use the words of another, "The church that is not a missionary church is a *missing* church." This is the vital and practical issue of the mutual relations which we sustain in our family life to our Lord, to each other, and to the world outside. The church is set

1. *To Protect.*

The household of faith will be a refuge, a retreat for men who would turn to God. That is what our earthly homes are for in such a world as ours. The church is to be a spiritual *home.* It is to be a shelter, a safe place for the young Christian to grow in grace. It is the appointed place where God's Holy Spirit may perform those offices that safeguard the babe in Christ, and render to him all those tender min-

istries which, in his helplessness, he must receive if he is to experience spiritual development.

"Health for the ailing, medicine for the weary,
Light for the blind, and pardon for transgressions;
Here they are brought us, here are fear and sorrow utterly banished."

The Russians were wont to call their sacred buildings "prayer-houses." A Christian church should ever be a place of healing for wounded hearts, a haven of rest for sinsick souls. It should stand for the peace of God in a weary, troubled world. It will also be a place where the Christian may expect the confidence and protection of his fellow-believers. No word of slander or breath of criticism, or voice of censure should reach those who are within this sacred fellowship. The church is to erect walls of separation between the poor haunted soul, and the naked world without. To all such we must exercise infinite tenderness and patience, shielding them from the things that taunt them, and from those who would misjudge them. It is not to be a refuge for those who live in wilful sin, but for men who know their failures and sincerely repenting them, earnestly long to stand in the grace which God supplies. The church is to be a home in a foreign land, where we keep up the language of the home-country, the heavenly speech we all must practice till we get home. Such a spiritual family life becomes a priceless blessing when it really proves to be a haven of rest, a shelter for weary, tired, restless souls, where in atmosphere sweet and still, men may enter and breathe the air of eternity. It should ever be a place of escape, a refuge in the storm, a covert from the tempest.

2. *To Preserve.*

Our Lord said to his disciples *"ye are the salt of the earth."* Sodom and Gomorrah were doomed and destroyed because there were not enough righteous men dwelling therein to preserve those cities. There is no greater ministry in this day than that by the longsuffering mercy of God the hand of judgment is stayed against the wickedness of men, because a few righteous are found to save from im-

pending destruction. The church keeps this old world of ours from decaying altogether. Without it, human society would rot and go to pieces in a generation. Who would live and rear a family in a community without a church? Pagan lands reveal the state of society where Christ has not come. It is no mere religious or ecclesiastical egotism to say this, for our Lord said it, *"ye are the salt of the earth."* The true church of the Lord Jesus is a saving element in every community.

3. *To Proclaim.*

"Ye are the light of the world." The church is not the light, nor has it power in itself to shine. Each member is a luminary, a light-bearer to reflect through the prism of his own personality the divine effulgence. We are to *"give the light of the knowledge of the glory of God"*; we are to *"shine as lights in the world."* The church is set for faithful souls enveloped in darkness who would wreck and go astray on the rocks if it were not for her presence, her protection, her proclamation.

It is the business of the church to reiterate these truths of the Gospel over and over again, the things which we know so well, but which the world would forget in a generation if we failed to proclaim them. The church that has a small membership may take comfort in this, it is keeping up a life which is more than worth while. There is nothing better we can do than to emphasize over and over the vital truths of God, even if only a dozen come together for worship. We create an atmosphere that will produce holy joy and issue in lofty purpose and noble service.

The household of faith should persuade men, purge them, present them to God, provide for their spiritual growth, perfect them in all good works, propagate new churches, plant missionary enterprises, permeate society with its wholesome life, possess the world for Christ. All this and much more it will seek to do, but these it must do, protect, preserve, proclaim.

We may take comfort, then, in the following facts:

We are able to fulfil this ministry as a household of faith, however few in number we may be, to make the world feel it misses something that we possess as a superlative thing.

In spite of hostility, we belong to a band of men and women mighty in numbers, the greatest in this world that can be found to stand for any one thing, those who hold to our common faith.

We can make the world feel that small as our field may be, insignificant as may be our edifice, we can offer a haven of rest for weary souls. Someone has said, "Beside every great and magnificent temple or cathedral there must always be a gothic chapel where weary souls shall find rest."

We understand each other, share like experiences and eternal interests in common, and have seen the same things of God's salvation.

If we were forbidden fellowship and the state should deny or hinder our worship, we should see the passion that after all lies deep in the hearts of men for worship and for the Christian church which is the household of faith.

We are the *"called out"* ones for this very purpose, that we shall be a household of faith into which the children of God may gather and where souls may be born again.

The Minister and Other Organizations

By Rev. Ralph E. Knudsen, Th.M.

IT SEEMS proper to say that the New Testament gives us a basis for development and argument. As Dr. Dobbins has said concerning the New Testament model, "They preached a gospel which can never be surpassed. They organized churches whose principles form our authoritative and final guide." The New Testament does not give detailed directions for the local church or the minister, but it does offer principles and ideals which should be in the mind of those acting, and serve as a directing force in their lives. It is of course evident that we are living in a different age, with more complications and organizations, but I believe we are given the principles which will help us in our adjustment to our situation.

Sitting in a Roman prison with death an imminent reality, Paul penned some words which must ever be sane admonition for the minister. Hear the aged warrior as he says, "Make full proof of thy ministry." The sermon, the deed of love, the hour of prayer, the life must be in harmony with a Divine purpose.

My first proposition is that the minister will not have time to participate in many outside organizations, because his time will be consumed if he gives time to study and church development. Time is one of the precious things of life, and the minister must learn to use and direct it to the greatest possible advantage. Life is partly a product of time, and the minister, of all men, should have learned from Jesus Christ the wise use of time.

Some time ago a business man said to me that he knew a minister who had been instrumental in increasing the population of the town about 50%, and in giving life to the civic organizations. In fact, he said, the man resigned for a time so as to study business in order to be more efficient in town life. The man said with emphasis that this minister was a real preacher. I am beginning by saying that so far as my

understanding of the ministry is concerned, I believe that preacher had failed to catch the motives or understand the functions of the ministry. In the olden days two things were required of the minister: one, that he be a preacher, the other, that he be a pastor. Modern church life is so organized and the time element so important in modern life that a minister will quite likely neglect one of the old time requirements. I suggest that what passes for pastoral work often has the label but falls short of the real purpose of pastoral work. I believe in pastoral work if it has a worthy purpose and motive, but to call just for the sake of a good quarterly report, or to satisfy some ardent admirer of the preacher is futile and time wasted.

Too often in modern church life the other things are done and the sermon is given a few hasty moments between these other things. I still believe that the pulpit is the minister's throne. Some one has said that we have "Too many ministers; not enough preachers." That seems to be the feeling in many places. The minister participates in so many things that he has no time to really preach. Nothing is of greater consequence than Divine truth, and the pulpit must give that truth to the age.

How can a man direct a church and the town and still find time to do constructive mental work? Dr. F. B. Meyer, a few years ago in talking to the ministers of Chicago about the success of Dr. Alexander MacLaren, said that it was the custom of the great preacher to spend one hour every day looking into the face of Jesus, one hour with his Greek Bible, and one hour with his Hebrew Bible. No wonder he preached, but it called for time. While in Chicago, Dr. Meyer said to the writer of this paper when his life plan was made known, "Young man, soak yourself in Hebrew and Greek." But why take such subjects unless time to develop and use them is allowed in the minister's life?

It is sometimes heard in ministerial circles that an hour or two in the morning spent on the golf course or tennis court, or auto riding is so refreshing that the hour following such action produces twice as much work as before. I

am not going into the problem of recreation. I merely say that such an attitude would be ludicrous if not so pathetic. I think such procedure too expensive for the minister even to contemplate. Study the history of preaching and see where such a course runs opposite to that taken by the men who became powerful preachers. The morning hours are the ones when a man can really think and do constructive work, and by all means should be spent in the study. No preacher can grow who neglects the study, and if the minister is to study, it will mean a great deal of time wisely spent in preparation instead of using that time for work outside of church life. The average minister will do well if he can stretch his time enough to do the church work and the study necessary to develop Christian character in the parish.

My second proposition is that a minister should make contacts with the community of which he is a part. The minister will not be able to touch life to the fullest extent unless he can win confidence, and that comes through contacts. Contacts are often made through the organizations of a community. The minister is face to face with the problem of winning youth. There are around 50,000,000 children and young people in America today. Surely the minister will not win this group of life and energy by expecting them to come to him. The minister is the disciple of the only faith that is adapted to meet the needs of ambitious youth. I believe a minister should have some points of contact with the organizations in a community which give amusement, training and direction for youth. The church, and the minister as its representative, will probably make that contact partly through an active Religious Education Program for young people, rather than by an attempt to become part of their organizations.

The method used in making these contacts will be largely determined by the personality of the man, and the nature of the community. In order to win for Jesus Christ and Kingdom development, confidence must be created. In all contacts we are advised by Paul, "And be not conformed to this

world, but be transformed by the renewing of your minds, so that you may prove what is the good and acceptable and perfect will of God." Therefore by our contacts we should make the will of God effective in the greatest number of lives in our community.

In the church at Rome we know the membership was composed of the high and the low. Paul was ready to preach the gospel to the wise as well as to the foolish. The advances in Rome came through the gospel preaching and the contacts which the people and the ministers made for Christ. There were saints in Cæsar's household. Pomponia Graecina, wife of Aulus Plautius, the conqueror of Britain and a member of the highest society, was a Christian. The second man of the empire, Flavius Clemens, confessed Christ before the end of the first century. In all probability there were Christian senators who were numbered in the church. The minister must make his contacts with all organizations count.

My third proposition is that the relationship of the minister to the other organizations should be one of sympathetic understanding. I think the minister should realize the functions of the organizations and not expect from them things for which they do not stand. I also think the organizations should understand the purpose and function of the ministry, and not expect the minister to participate in things which are clearly against Christian principles. Sympathetic understanding on the part of the minister will hinder much unwise criticism, and introduce a spirit of friendship.

In order to develop proper understanding, it seems advisable for the minister to belong to some organizations in the community. I do not believe it is the minister's business to attempt to manage the organizations to which he belongs. It seems best for a minister not to hold an office in the organizations. His influence should be cumulative and not directive in the organization. It might be a distinct disadvantage for the minister to accept an office which will take a great deal of his time from his ministerial work. I have heard church people criticize ministers for giving too

much time to other organizations, and often the criticism is just. To neglect church work for an outside organization can never be of any advantage to the minister or organization. The minister is invited to many organizations of the town for his moral support, and not as an executive. The minister who tries to manage the organizations of the community, seldom manages the church for efficiency.

There are some ministers who desire to be a part of the community organizations for popularity. How the applause of the public tickles the ears of some ministers. Organizations take advantage of that abnormal psychological trend and load upon them duties which mean a great deal of work and little service. It is time for ministers to awaken and realize that the path of popularity is often strewn with the thorns of misspent energy and empty glory.

Many ministers also desire to belong to every type of organization so people will say they are good fellows. The phrase "good fellow" is often the clamor of the crowd which fails to judge values and estimate character. The "good fellow" quite often fails to impress one as a man of God. The Bible says, "Beware when all men speak well of you." The good fellow often subordinates the spiritual for the popular. No organization should be participated in for selfish purposes or personal gain. The standard of measurement must ever be the service rendered and the impress that can be made for God.

My fourth proposition is that the relationship of the minister and other organizations should be one of helpfulness. By helpfulness I mean the spirit which is always willing and ready to help. In every community there are times when the service of the minister is needed. The minister should make time for such occasions and help to the fullest extent. The spirit of the minister should be such that in time of need any organization would feel at liberty to call for his services. Jesus offered the greatest axiom in regard to helpfulness that has ever been uttered when He said, "Therefore, everything that you would have men do to you, do you also the same to them." Let me substitute the word

organization for men and it would read, "Therefore, everything that you would have organizations do to you, do you also the same to them." I believe that would be a good standard for the minister to follow in the spirit of Christian helpfulness. Certainly such a spirit will call forth from the organizations the highest commendations and create favorable response. The spirit of helpfulness is a fulfillment of the law and prophets.

My last proposition is that the minister should develop a constructive community spirit. In the minister's life and contacts the dark side of life is so often seen that his outlook sometimes becomes darkened. Sometimes his ideals are so high that the failure of people in the community to realize them causes doubt to creep into the minister's life. No community is ideal, even the small group of twelve surrounded by the matchless life of Jesus was not ideal. According to Dr. deBlois, the saving sense of the minister is humor. Some things in community and organization life must be taken as humor.

One with a constructive spirit will be slow to pass judgment on others. The minister must be extremely careful in the expressions he makes concerning the organizations of the community. Carping criticism is generally valueless. Constructive criticism given in the spirit of understanding often aids. Ministerial gossip is detestable, whether it be in community or church life.

The wise minister will not believe all he hears, nor will he act impetuously, but rather in the spirit of Jesus who loved the unlovely and placed confidence in sinful men. It is well to remember that community organizations are composed of human beings. The minister will serve and be of service as he develops a constructive, optimistic outlook upon the community and its organizations.

May I summarize the propositions I have given. First, the time element in the minister's life makes it impossible for him to preach and develop church life, and yet participate in the activities of too many organizations. Second, the minister must make contacts which will count for Jesus

Christ. Third, the relationship of the minister and other organizations should be one of sympathetic understanding. Fourth, the spirit of helpfulness should permeate all relationships. Fifth, the minister's attitude towards the community and its organizations should be constructive.

If this is done the minister's life in relation to the community will be one of usefulness and the organizations helped. With such a relationship the minister and the organizations of the community coöperating, the ministry will be the recognized herald of religion and the church the center of religious activity.

The Contribution of Poetry to the Preacher

By Rev. Howard King Williams, D.D.

NOTHING is entirely outside the range of the Preacher's field of interest. All things have some relation to human life, and the minister to human life needs all he may command of help from every sphere to attain his highest ministry.

The physical sciences give him criteria for definite thought and guard him from becoming a mere dreamer. The study of history gives balance to his thought, and perspective which helps to save him from the proved errors of the past, in doctrine and practice. Philosophy aids in directing the attitude of life to the facts of life. Art and music develop the imaginative and the aesthetic. All these are helpful in contributing to the equipment of the Preacher, who must deal with all kinds of people, who would not limit himself to a single class of minds.

Among the rich contributors to the Preacher is poetry. A few years ago, a lecturer gave to his audience this advice, "Saturate yourself with poetry." An attempt to heed this counsel will more than repay a minister's efforts.

Augustus H. Strong in his "Theology of the Poets" says, "Poetry is the greatest and noblest of the arts, and that for the reason that, while equally with philosophy it penetrates into the life of the universe, it has power more than any other art to exhibit the life of the universe to the mind and heart of man." "Poetry," continues he, "is more philosophic and of higher worth than history. The reason is not far to seek. History deals with the actual; it has all the defects and limitations of its theme. Poetry, on the other hand, sets before us the types and truths of which history furnishes only single and concrete illustrations. Poetry is more universal than history. In it appear the divine ideas purged of excrescences. Compare the characters of Shakespeare's

historical plays with those same characters as they appear in English annals. I do not hesitate to say that Shakespeare has seized the dominant feature of each character, and has presented it more consistently than any historian has; while for the grasp of the spirit of those turbulent times, their passionate loyalty and their barbaric cruelty, and for vivid and moving exhibition of the national life and genius, the plays leave, and ever will leave, the histories far behind."

The "saturation" of one's self with poetry is of value to the Preacher in that it demands and develops the poetic point of view. A problem in engineering requires that we approach the solution in a mathematical frame of mind, in which we require that two plus two equal four. Such definiteness is invaluable; but for the Preacher to develop this mathematical temperament to the exclusion of all others, is to shut the door to many worlds that the mathematical key will not open. In the study of Philosophy, we must insist that the logic be not faulty; that unwarranted conclusions be not drawn from false premises; but the folly of logic followed to its extreme conclusion is very clearly illustrated in the "One Hoss Shay" by Oliver W. Holmes.

In coming to poetry for its message and inspiration, we must cast aside all thought of the rules of logic and mathematical exactions. We must come in relaxation of mind, uncritical of its logic, and allow imagination free range to wander and browse in restful abandon. The person who demands exactness in a poem, loses the poetry. The one who requires mathematical accuracy, destroys the message. The man who here seeks theological dogma, loses the spiritual uplift.

This very demand of poetry, for a different attitude is one of its chief helps to a minister, in that it gives the mental rest so necessary in keeping the thinker fresh and helpful. We rush to our books and through them; we hasten to meet appointments, and the constant hurry wears upon us, unnerves us, renders us unfit to be a haven of rest and strength to others, because we are so overwrought ourselves. Satura-

tion of one's self with poetry gives just the rest one needs, and with the poet we learn to sing:

"I love to steal awhile, away,
From every cumbering care;
And spend the hours of parting day,
In humble grateful prayer."

Prayer in its largest sense — communion with the Infinite, allowing our spirits to rest.

The imaginative attitude engendered by the proper use of poetry contributes not alone to restfulness; but to the truer understanding of the Book, which of all books, the Preacher should rightly interpret. Eastern peoples are poetic in temperament, imaginative. The Bible is, under God, an Eastern book. To go to the Bible in the mathematical analytical method and expect to gain the truths it holds, is about as reasonable as trying to interpret Browning by parsing his poetry sentence by sentence, and demanding each phrase to have a distinct and exact meaning. Browning himself could not tell what each phrase meant apart from its connection. Scripture will not yield its truth to microscopic analysis. It refuses to subject itself to vivisection, which in the process, destroys the life. How many foolish sects have originated in this folly of Biblical dissection, mistaking it for exactness of interpretation. Such sects can tell the exact number of hours required in the construction of the Universe; can date the second coming of the Lord to the very year and month; can talk definitely of the millennium; can link the most obscure passages of Ezekiel and Daniel and Revelation to definite facts of history past, present, and yet to come; and quote Scripture for it all. They miss the teaching by losing the spirit. The Easterner paints a picture of truth, rather than writes a logical treatise on philosophy. Even to this day, the people of Palestine, speak in poetry and though a couple of lumbering railroads wend their way through the Holy Land, the native still talks of a place being so many "days' journey" in the old picturesque way.

This poetic temperament does not destroy the force of

Biblical truth. It reveals it in its true light. It minifies form, while it magnifies and clarifies truth. The highest truth can be expressed only in poetic form. Poetry is the most forceful and most adequate presentation of truth. One cannot revealingly speak of God, or Heaven, or love, without merging into the poetic. The Bible is poetic in its expressions because it deals in transcendent truth. He who would understand Scripture must bring to it a poetic spirit.

The preacher needs not only to understand the truth, but to be able to present it. But he is dealing with truth which is beyond the power of expression. He cannot define Heaven, or God, or Immortality, or the love of God. What Preacher, but has felt the inadequacy of words to present truth in definite terms! He is in the position of the two little girls who stood one day before a shop window full of toys and pictures. Between the two stood a third little girl who was blind, to whom the others were trying to give some idea of all the things in the window. At last in despair one of them sighed, "Oh, if only you could see it for yourself!" So the Preacher feels. This is his business — to help people to see for themselves. But how? He cannot express the gospel truths. They are beyond expression. Herein lies the value of poetry, whose power of presenting truth lies not in definition, but in suggestion. The folly of attempting to use terms defining Heaven is illustrated by the incident related of the man, who having heard such a prosaic sermon on Heaven came away saying he didn't want to go to Heaven, for he was not ambitious to be a bare-legged saint sitting astride a damp cloud singing songs through all eternity. On the other hand who can help being uplifted as he sees the fanciful picture Kipling draws in his "L'Envoi":

"When earth's last picture is painted,
And the tubes are all twisted and dried,
And the oldest artist has perished,
And the youngest critic has died,
We shall rest, in faith we shall need it;
Lie down for an eon or two;
Till the Master of all shall call us,
And put us to work anew.

"And they that are good shall be happy;
They shall sit in a golden chair,
And splash o'er a ten league canvas,
With brushes of Comet's hair.
They shall have real saints to draw from—
A Magdalene, Peter, and Paul.
They shall work an age at a sitting,
And never grow weary at all.

"And only the Master shall praise them,
And only the Master shall blame;
And no one shall work for money,
And no one shall work for fame;
But each, for the joy that is in it,
And each in his separate star,
Shall paint the thing as he sees it,
For the God of things as they are."

This will not stand dissection, but it carries the heart up to that place where we shall be content in employments without weariness, and in success for our ideals. It makes Heaven attractive.

So Tennyson carries us away in a glorious journeying from this world across the sea of time to the land beyond in his, "Crossing the Bar," as no prose statement could inspire:

"Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea.

"But such a tide as moving, seems asleep,
Too full for sound or foam,
When that which drew from out the boundless deep
Turns again home.

"Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark;

"For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crost the bar."

The Preacher cannot comfort the sorrowing by saying, "Don't cry!" "We must expect the death of loved ones." "Such is common to our state." But he can bring comfort to the troubled lonely soul in the beautiful assurance of the poet's words:

"The same loved face transfigured
Shall meet thee there,
Less sad, less wistful, in immortal beauty
Divinely fair.
The mortal veil, washed pure with many weepings,
Is rent away.
And the great soul that sat within its prison
Hath found the day.

"And we shall find once more, beyond earth's sorrows,
Beyond these skies,
In the fair city of the sure foundations,
Those heavenly eyes,
With the same welcome, shining through their sweetness,
That met us here;
Eyes, from whose beauty God hath banished weeping
And wiped away the tear."

The same is true of Riley's picture of the Other Land, in his poem, "Out of the Hitherwhere":

"Out of the hitherwhere into the Yon,
The land that the Lord's love rests upon;
Where one can rely on the friends he meets,
And the smiles that greet him along the streets;
Where the Mother that left you years ago
Will lift the hands that were folded so,
And put them about you, with all the love
And tenderness you are dreaming of."

What theological argument concerning the love of God could so well present the fact of His love as the little poem by Eugene Field entitled, "At the Door," in which, after describing a father in his study, having locked the door in order not to be disturbed, hears the toddling of little feet, and his baby knocking at the door and saying:

"Please let me in, — it's only me."

The father forgets the unfinished book and throws open the door to receive the little fellow into open arms, then the poet draws the lesson:

"Who knows, but in Eternity,
I, like a truant child, shall wait
The glories of a life to be,
Outside the *Heavenly* Father's gate?

"And will that *Heavenly* Father heed
The truant's supplicating cry,
As at the outer door *I* plead,
'Tis I, O Father! only I."

But the Preacher's business is not only to tell of Heaven and of God's care; but to present vividly the conditions and duties of this life; to awaken conscience, and a sense of duty; to open the eyes of the blind, and arouse sleeping wills. Can poetry serve such a turn? Can the condemning power of conscience guilty of sin be more vividly presented than in Shakespeare's *Macbeth,* where Lady Macbeth walking in her sleep, yet troubled with her sin cries out:

"Yet, here's a spot!" "Out damned spot, out I say!"
"All the perfumes of Arabia will not sweeten this little hand.
Oh! Oh! Oh!"

Can there be a truer diagnosis of her case than that put into the mouth of the court physician, as he watches her in her sleeping torment:

"Unnatural deeds do breed unnatural thoughts;
Infected minds, to their deaf pillows will discharge their secrets,
More needs she the Divine than the physician,
God forgive us all, look after her."

How aptly the hopelessness of the past is presented in Whittier's little poem, "Maud Muller," which pictures the country maid and the rising city lawyer and Judge, meeting and loving each other, only to part because of difference in social position. The years pass; each marries; each looks back to the love of youth:

"A manly form at her side she saw,
And joy was duty and love was law.

"Then she took up the burden of life again,
Saying only, — it might have been.

"Alas for maiden, alas for Judge,
For rich repiner and household drudge!

"God pity them both! and pity us all,
Who vainly the dreams of youth recall.

"For of all sad words of tongue or pen,
The saddest are these: It might have been!

"Ah, well! for us all some sweet hope lies
Deeply buried from human eyes;

"And in the hereafter, angels may
Roll the stone from its grave away."

The fact that we carry Heaven or Hell within ourselves is portrayed with force in Milton's "Paradise Lost." Satan has been cast out of Heaven because of rebellion against God, looking back on the bliss of Heaven now forever lost he cries out:

"Which way I fly is Hell; myself am Hell."

"Farewell hope and with hope, farewell fear,
All good to me is lost, evil be thou my good."

The power of a song of cheer in contrast to the transient victory of warfare is vividly presented in the poem of Eugene Field, "The Two Coffins":

"In yonder old cathedral two lone coffins lie;
In one, the head of the state lies dead,
And a singer sleeps near by.

"Once had that King great power
And proudly ruled the land—
His crown e'en now is on his brow
And his sword is in his hand.

"How sweetly sleeps the singer
With calmly folded eyes,
And on the breast of the bard at rest
The harp that he sounded lies.

"The castle walls are falling
And war distracts the land,
But the sword leaps not from the mildewed spot
There in the dead King's hand.

"But with every grace of nature
There seems to float along—
To cheer again the hearts of men—
The singer's deathless song."

Courage for the discouraged heart, which fears the effort wasted, is taught in Longfellow's "Arrow and the Song":

"I shot an arrow into the air,
It fell to earth, I knew not where;
For so swiftly it flew, the sight
Could not follow it in its flight.

"I breathed a song into the air,
It fell to earth, I knew not where;
For who has sight so keen and strong
That it can follow the flight of song?

"Long, long after in the heart of an oak
I found the arrow still unbroke;
And the song, from beginning to end,
I found again in the heart of a friend."

The value of poetry for purposes of meeting occasions by quotations is not its only means of usefulness to the speaker. The making of poetry one's own, gives an enrichment of diction. Poetry is not worthy the name unless the sound of the words suggest the thought. Study of poetry with this in mind will tend towards a like use of words in one's own expression. Read aloud and note the even and suggestive flow of words, the very sound of which contributes to the meaning as seen in the works of Tennyson that master of meter:

"Break, break, break,
On thy cold, gray stones, O Sea!
And I would that my tongue could utter
The thoughts that arise in me.

"Oh well for the fisherman's boy
That he shouts with his sister at play!

Oh well, for the sailor-lad
That he sings in his boat on the bay!

"And the stately ships go on,
To the haven under the hill;
But oh, for the touch of a vanished hand,
And the sound of a voice that is still!

"Break, break, break,
At the foot of thy crags, O Sea!
But the tender grace of a day that is dead
Will never come back to me."

The same beauty and suggestiveness of expression is found in all Tennyson's poetry. Another illustration clearly showing the power of the very sound of the words to express the meaning is in the matchless poem, "Enoch Arden." Enoch Arden has been wrecked and cast on a lonely island in tropical seas; day after day he looks out over the lonely ocean. Note as you read aloud the rhythm of the words:

"A shipwrecked sailor, waiting for a sail,
No sail from day to day, but every day
The sunrise broken into scarlet shafts
Among the palms and fern and precipices;
The blaze upon the waters to the east;
The blaze upon the island overhead;
The blaze upon the waters to the west;
Then the great stars that globed themselves in Heaven,
The hollower-bellowing ocean, and again
The scarlet shafts of sunrise — but no sail."

William Cullen Bryant is another master of expression. Notice in his "Thanatopsis" how the sound of the words vivify the picture:

"The golden sun,
The planets, all the infinite host of Heaven,
Are shining on the sad abodes of death,
Through the still lapse of ages. All that tread
The globe are but a handful to the tribes
That slumber in its bosom. Take the wings
Of the morning, and the Barcan desert pierce,
Or lose thyself in the continuous woods
Where rolls the Oregon and hears no sound
Save his own dashings — yet the dead are there;

And millions in those solitudes, since first
The flight of years began, have laid them down
In their last sleep — the dead reign there alone."

Who thinks of the words of the book before him as he wanders through the continuous woods and hears the dashings of the waters through the "still lapse of ages"? Time and space are forgotten. The scene is real because of the well arranged phrases.

How often a beautiful thought is lost, because the speaker does not use the right words and combination of words. He has the thought but cannot give it to others. Herein lies another contribution of poetry to the Preacher. Words well chosen allow themselves to be forgotten even as paints and brushes are forgotten as we contemplate a finished painting while the truth stands forth. This is different from the flowery prose that loses itself in verbosity, the idle tiresome alliteration and attempt at flights of expression, which lose the thought in mere sentences. The best diction is that which allows the hearer to lose sight of the words and see the picture; just as the healthy person is the one who forgets he has a heart or liver or lungs, because each is properly performing its function.

Poetry, too, opens up many a lesson from nature. No one can be a lover of poetry, without being led into a greater appreciation of nature and nature's God. What a beautiful lesson of faith William Cullen Bryant presents in his "Ode to the Waterfowl," as he watches the waterfowl journeying to its summer home in the south:

"He who from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone
Will lead my steps aright."

Oliver Wendell Holmes contemplates a little shell with its cells from the centre increasing in size as each year the snail grows, and growing, builds a larger house for himself, and from it draws a lesson in his "Chambered Nautilus":

"Thanks for the Heavenly message brought by thee,
Child of the wandering sea,

Cast from her lap forlorn!
From thy dead lips a clearer note is born
Than ever Triton blew from wreathed horn!
While on mine ear it rings,
Through the deep caves of thought I hear a voice that sings.
Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low vaulted past!
Let each new temple nobler than the last,
Shut thee from Heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."

Eugene Field, in his Poem, *The Wanderer,* also draws a beautiful lesson from a sea shell:

"Upon a mountain height, far from the sea,
I found a shell,
And to my listening ear the lonely thing
Ever a song of ocean seemed to sing,
Ever a song of ocean seemed to tell.

"How came the shell upon that Mountain height?
Ah, who can say
Whether there, dropped by some too careless hand,
Or whether there, cast when Ocean swept the Land,
Ere the Eternal had ordained the day?

"Strange, was it not? Far from its native deep,
One song it sang,
Sang of the awful mysteries of the tide,
Sang of the misty sea, profound and wide,
Ever with echoes of the ocean rang.

"And as the shell upon the mountain height
Sings of the sea,
So do I ever, leagues and leagues away,
So do I ever, wandering where I may,
Sing, O my home! sing, O my home! of thee."

Time would not suffice to multiply illustrations of the value of poetry in calling attention to life's highest lessons drawn from sources so common that they are often overlooked.

The Preacher of all men must be a worshipper of the good. Good must be seen as attractive as well as a duty.

Poetry is a great aid in this. One personal illustration will convey my meaning. Standing one beautiful summer night on a little balcony overlooking the quiet strees of Nazareth, I looked up at those stars which for ages have looked down on that little town, made sacred by the youthful days of Jesus spent there — the same stars upon which the Master looked in the olden days. From the stars my gaze wandered along the street He often must have trod. I thought of those years of youth and early manhood; His influence once in that town; of the power of that life since those days. The spell of the place was upon me; irresistibly the words of Riley came to me, with an appropriateness and power that made Nazareth mean more than it would otherwise have meant:

"Just to be good —
This is enough — enough!

"O we who find earth's billows wild and rough,
Do we not feel how more than any gold
Would be the blameless life we led of old
While yet our lips knew but a Mother's kiss?
Ah! though we miss
All else but this,
To be good is enough.

"It is enough —
Enough — just to be good!
To lift our hearts where they are understood;
To let the thirst for worldly power and place
Go unappeased; to smile back in God's face
With the glad lips our Mothers used to kiss.
Ah! though we miss
All else but this,
To be good is enough."

A minister who would make the most of his calling cannot afford to do without poetry. He could well afford from the beginning of his ministry through all the years to take a little time each day, not only to read poetry, but to commit to memory and to heart, choice morsels which will arise to bless him and others in his ministry.

Centenaries of Two Famous Pioneers

By Henry J. Cowell

Sub-Editor of "The Baptist Times" (London) and Fellow of the Huguenot Society of London

THE month of October of the present year has a special significance for those who are interested in the history of the Christian Church, and in the development of the ideal of spiritual freedom. It marks the four hundredth anniversary of the death of William Tindale, which occurred on October 6, 1536; and the one hundredth anniversary of the birth of John Clifford, who first saw the light on October 1, 1836.

Both were mighty men of God. Their distinction lies chiefly in the facts, arresting and achieving, that they were adventurous pioneers in the realm of religious faith and action, that they lived lives of unexampled purity and power, and that they were consistently and joyously loyal to the Word of God.

William Tindale

William Tindale was one of the greatest forces of the English Reformation. John Foxe characterizes him as "a special organ appointed of the Lord, and God's mattock to shake the inward roots and foundation of the Pope's proud prelacy." "He may well be called," adds Foxe, "the Apostle of England," "such was his modesty, zeal, charity, and painful travail. He never sought for anything less than for himself; for nothing more than for Christ's glory and the edification of others, for whose sake he bestowed not only his labor but his life and blood also. There was none that travailed more earnestly in restoring the truth of the Gospel in this realm of England than did William Tindale."

Tindale was born in Gloucestershire on the border of Wales, probably between 1490 and 1495. He commenced to study at Magdalen Hall, Oxford, at Easter, 1510, under the name of William Hychyns, and took his M.A. on July

2, 1515. He then went on to Cambridge possibly till the close of 1521, in which year he became tutor to the children of Sir John Walsh, of Old Sodbury, Gloucestershire. Here he did a good deal of preaching and was constantly involved in strenuous theological discussions. In support of his own views he translated into English Erasmus' *Enchiridion Militis Christiani,* the aim of which is simply to make religion of practical use in daily life and to catch the inner spirit of Christianity — a spirit of devotion not so much to a creed as to a Person. Becoming convinced that the Church was in a state of serious decline, he resolved to provide an antidote by translating the New Testament into the vernacular.

Removing to London, he was disappointed in the hope of obtaining help from Cuthbert Tunstall, the Bishop. He became preacher, however, at St. Dunstan's-in-the-West, and found favor in particular with one of the worshipers there, by name Humphrey of Monmouth. In May, 1524, finding it impossible to accomplish his translation of the New Testament in England, he sailed for Hamburg, from whence he went to Wittenberg to visit Luther, with whose opinions he had become acquainted before he left London. Returning to Hamburg, he and William Roye proceeded with the translation; later they went on to Cologne and made arrangements for the printing. When the work was but little advanced, the printing was discovered, and the senate of the city issued an interdict. Tindale and Roye made their escape with the printed sheets to Worms, where fresh arrangements were made with another printer. Copies were smuggled over into England, and made such a stir that Tunstall denounced the book and directed that all copies were to be surrendered on pain of excommunication. The Archbishop of Canterbury issued a like mandate and even bought up copies on the Continent for the express purpose of destroying them. Early in 1528 Cardinal Wolsey sought to have Tindale seized at Worms, but the translator, being warned, took refuge at Marburg.

In May, 1528, there appeared Tindale's *Parable of the*

Wicked Mammon, which Sir Thomas More denounced as "a very treasury and well-spring of wickedness"; and in October of the same year there was issued *The Obedience of a Christian Man,* which insisted on the supreme authority of the Scriptures in the Church, and the supreme authority of the King in the State. In 1530 appeared *The Practice of Prelates,* Tindale's final and most unsparing indictment of the Romish hierarchy. Tindale and More entered upon what became the classic controversy of the English Reformation, More contending for the paramount authority of the Church and Tindale appealing to the Scriptures as the final arbiter.

From 1533 onward, Tindale resided in Antwerp, occupying himself chiefly with the revision of his translation of the Pentateuch and the New Testament. In the middle of 1534 he took up his abode in the dwelling of Thomas Poyntz, an Essex merchant adventurer. In May, 1535, being betrayed by a young Englishman who was a Romanist, he was arrested and conveyed to the State prison at Vilvorde. The following year he was put on trial for heresy and, on being found guilty, was condemned to death. On October 6, 1536, at Vilvorde, he was strangled at the stake and his body afterwards burned. His last recorded words were a prayer: "Lord, open the King of England's eyes!" Within a year the issue of a Bible in the English tongue was approved by Henry VIII, and in the next year injunctions were given for a copy to be placed in every parish church throughout the country.

Tindale's influence upon the future development of English literature was very great. He was a master of Greek, Latin and Hebrew, and knew well German, Spanish, Italian and French. During his lifetime he published the New Testament, the Pentateuch, and Jonah, and it is believed that he also left behind him a manuscript translation of Joshua, Judges, Ruth, Samuel, Kings and Chronicles.

In November, 1534, Tindale published his own revised version of the New Testament, containing numerous changes, printed at Antwerp. After his death, his New

Testament and Pentateuch, and his manuscript translation from Joshua to Chronicles, were included in "Matthew's Bible," which was licensed by Henry VIII for sale in England.

In *Our English Bible,* H. W. Hoare says: "Tindale is the true father of our present English Bible: he is so notwithstanding the fact that he neither originated the idea of a popular version nor was the first to make one. For felicity of diction, and for dignity of style, Tindale never has been and never can be surpassed. Far from vulgarising the Bible by lowering his standard of language down to the popular level, he lifted the common language up to the sublime level of the Bible. He endeavored to find out what it was that each sacred writer had meant to say, and then to say it in plain and vigorous Saxon-English."

Tindale had a pure and reverential heart, was a sound scholar, and was endowed with a delicate sense of language. With these qualifications he worked with untiring industry and with a keen sense of responsibility on Erasmus' second and third editions of the Greek text, having as his constant helpmates the Vulgate, the German of Luther, and the Latin of Erasmus.

Between 1525 and 1528 six editions of Tindale's New Testament were published, but of all these, so far as is known, there survive only a mutilated fragment of one copy of the quarto issue and two copies of the octavo edition. The quarto fragment consists of thirty-one leaves or sixty-two pages, and contains a translation of Matthew's Gospel up to 22: 12. This, which is now in the British Museum library, is the only surviving remnant of the first English New Testament that was ever printed. The one surviving copy (except that the title page is missing) of the octavo edition is in the library of the Baptist College at Bristol; the only other copy, which contains some six-sevenths of the New Testament, is in the library of St. Paul's Cathedral.

"Of Tyndale's translation we may say that it is substantially the Bible with which we are familiar. The peculiar genius — if such a word may be permitted — which

breathes through it, the mingled tenderness and majesty, the Saxon simplicity, the preternatural grandeur — all are here, and bear the impress of the mind of one man, William Tindale" (J. A. Froude).

John Clifford

To have had in any degree the friendship of John Clifford is to have had at once a great privilege and a great responsibility. He lived to enter his eighty-eighth year. For more than seventy years he was a preacher of the Gospel of the grace of God. It is a wonderful record — and yet it is not the record one thinks of so much as the man behind the record. It was not simply that he was great, or greatly gifted, in one or two directions, or qualified in one or two fields of activity; it was his all-aroundedness that impressed and inspired.

He was a primitive New Testament Christian and an ancient Old Testament prophet rolled into one; he was a real saint and a true citizen; he was one who ever sought peace, yet he was foremost in the fight against evil and in the struggle to maintain and enlarge the bounds of freedom. With expert scholarship and profound learning he combined the innocence, the simplicity, the humility, of a child. He was a convinced and consistent Baptist, yet ever tolerant and charitable, and a sterling Catholic if ever there was one. He was as great in what are commonly regarded as the lesser things of life as he was in those customarily considered to be foremost.

He always had a passion for reality, and the desire to see things not simply as they might be and ought to be, but as they really were. Anything approaching ceremonialism or formalism, artificiality or superficiality, he could not endure. He dwelt ever at the very heart of things.

All life to him was one. The idea that politics is one thing, business another, amusement a third, religion a fourth, was unthinkable. To him, religion was not a department or compartment of life: it was life itself. All religion was a matter of life and living, and all life was religious.

He traced the hand of God alike in the works of Nature, in the starry heavens, in human life and history, whether individual or racial. To him nothing was small or insignificant, for what appears little or mean in itself may be linked up with eternal issues.

John Clifford's true greatness lay in his wonderful intellect, his gentle and sympathetic heart, his powerful yet sweet spirit, responsive like an aspen leaf to the breath of the Divine. He never sought place or power for the sake of place or power, yet he never refused the call of duty, however thorny the path might be to which duty beckoned him. Leadership came to him in various spheres because he had all the gifts and qualities of the leader. Moreover, like Garibaldi and others, while being a leader he never lost touch with the rank and file.

As for being a heretic, he was never guilty of those worst of all heresies — "envy, hatred, malice, and all uncharitableness." Maintaining his own position, manfully and consistently, he was willing to listen calmly and patiently to "the other side." He never appealed to prejudice, and even in contending against prejudices and injustice he ever based his arguments upon reason as well as upon righteousness. To John Clifford, such terms as "democracy," "peace," "liberty," "brotherhood," "justice," "goodwill," were not mere words to be bandied about or played with; they were the very breath of his nostrils, representing just that which gives value to human life and living.

He always took wide and broad views of men and things, and in the course of a long life he learned to take long views too. He saw many an apparent set-back in the onward march of progress, but looking back over his own life, to say nothing of a longer span of time, he was assured that, although the tide might ebb and flow, the flow gained more and more in the process of the years. He learned how to rejoice greatly, yet with trembling, over victory, as well as not to be downcast over-much, still less despairing, at disappointment or defeat.

What a lover of freedom he was! On his eighty-second

birthday I heard him say: "Mr. Marnham has spoken very kindly of my love for freedom. There is no great credit to me in that, for I could not help myself: my father was a good Chartist. As to the freedom accorded to *me,* no one has ever attempted to put a padlock on my lips: not that it would have done for them to try!" How he loved to be free! Not to be *idle,* but just to be *free!* From beginning to end, as a student, a scholar, a learner in the school of Christ as he ever accounted himself all his days, he breathed the rare air of intellectual and spiritual freedom.

He was gentle, and he was generous; transparent as the daylight, honest as the dawn, chivalrous, true, sincere, conscientious, courageous. On his eightieth birthday he said in my hearing: "I have been studying this personality of mine for over seventy years, but even yet I don't know myself. There are depths not yet sounded, heights not yet reached, mysteries not yet solved. If I have striven to direct you to anything, it is that it is only as God mediates His own power in us and through us that we can accomplish anything. Not unto me be any of the glory, but unto Him."

When Dr. Clifford was a student in college, preparing for the work of the ministry, he was apt, when he went out to preach, in accordance with the spirit of the pulpit in those days, to be somewhat stern in tone, remembering the words of the apostle, "Knowing the terror of the Lord, we persuade men." One of his tutors quietly advised him to "drop the pepper-pot and take the honey-pot." He heeded the counsel, although that does not mean that he refrained from preaching ethics and duty. To the sinner he proclaimed unceasingly "God is love"; to the saint he declared that "the love of Christ constraineth us."

John Clifford surely believed that "there's a divinity that shapes our ends, rough-hew them how we will." But God to him was something much more than an Artificer or a Potter; He was the Reality of all reality, the Being of all being, the Life of all life; and it was this, together with the sense of being a coworker with Christ, and the consciousness of the fellowship and the comradeship of the eternal Christ,

that lay at the centre and the circumference of his long and fruitful life. "O zeal of Christ!" he wrote, "seize us! absorb us! consume us! Give us no rest, night or day, except as we are saving our fellows and glorifying Thee!" There flames out the true spirit of the man. Shall not we crave for one another a share in that same "zeal of Christ"?

Our Contributors

The article on President Masaryk, entitled "Philosophic Genius and Social Living," is a superb analysis of that great leader's literary and philosophic works, and of his position in the realm of philosophic thought. It is written by Dr. W. Preston Warren, Professor of Philosophy in Furman University, Greenville, S. C. The author's period of travel and personal investigation in Czechoslovakia gives special interest and accuracy to his contribution.

Rev. Ralph E. Knudsen, Th.M., is pastor of the Central Baptist Church in San Francisco, and an outstanding leader in religious and denominational affairs on the Pacific coast. Mr. Henry J. Cowell's historical and biographical sketches are already familiar to readers of THE CHRISTIAN REVIEW; in the present issue he sets forth in admirable fashion certain salient traits in the life and work of two famous figures in the religious history of Great Britain, both of whose centenaries fall in this year, 1936.

Dr. Howard K. Williams, pastor of the Alpha Baptist Church in Philadelphia for the last thirty years, combines in his ministry a marvelous practical efficiency, and an appreciative and intimate regard for æsthetic and spiritual values. His treatment of the rather unusual theme, "Poetry and the Preacher," is illuminating. Dr. Harris, as everyone knows, is an honored Professor in the Eastern Theological Seminary, where he serves also as Registrar and as Director of the Correspondence Department.

The Pilgrim Type of Character

By The Editor

THE Pilgrims had their homes successively in England, Holland and America. Throughout all their varied and trying experiences in these three lands they kept fairly well their individual and group characteristics. Their history is unique. Their example is definitely heroic. Their experiences form a thrilling and romantic chapter in the annals of the human race.

Men Courageous

The Puritans were people of unflinching courage. They had bodily strength and power of endurance beyond the average. The startling toll of death during the first winter in New England was due to extraordinary conditions, the rigors of their ocean voyage, the merciless exposure to rains and snows, the lack of food and of proper places of shelter. As we follow the narrative of Governor Bradford we realize how hardy was the stock and how rugged were the bodies of these staunch colonists. After the first winter the mortality figures sink to a minimum. Their healthy out-of-door life enabled them to accumulate reserves of energy for future years. They were a wholesome, hardy, long-lived community. They faced all dangers, foes "seen and unseen," with the calmness and courage that native strength supplies. They struggled with great tasks and conquered them.

Their moral courage was no less marked. They faced persecution and the constant menace of imprisonment and death before leaving England. Even in free Holland they were not always safe, for they spoke their minds very openly in regard to King James and his clergy, and the Dutch, with the menace of Spain ever before their eyes, were anxious not to offend their neighbors across the narrow channel.

Five Menaces Encounterded

When they reached America the doughty apostles of freedom had at least five enemies with which to contend. These

were starvation, which threatened them in the early days, the years 1621 and 1622 constituting a famine period of intense severity; disease, on account of the mode of life they were obliged to follow; the Indians, whose experience with earlier visitors had made them suspicious and eager for vengeance; evil characters from England, who were constantly plotting against them and sending to London maliciously false reports concerning them; and the king and bishops, who sought now and then, even from so great a distance, to control their religious habits and life.

The high spirit of the Pilgrim Fathers is instanced in their quick reply to the chief of the Narragansetts. He, desiring to extirpate the whole colony, sent a challenge in the shape of a bundle of new arrows wrapped in the skin of a rattlesnake. It was a declaration of war. Governor Bradford, with the assent of his council, at once returned the skin, stuffed with powder and buckshot. This defiant answer frightened the chief so thoroughly that his zest for warfare immediately departed.

After the colonists had passed through four months of agonizing labor, seeking to provide food and meager shelter for themselves, so that in spite of searching winds and frozen ground they might still keep life in their bodies, the *Mayflower* set sail for England on her return trip. It is to the everlasting honor of these Pilgrim folk that not one of them lost heart and took passage back on the ship. With fine courage and determination they persevered in their great task, and stayed, every one of them, at the post of duty.

Good Common Sense

Combined with their valiant spirit was their saving common sense. This enabled them to avoid many difficulties and confusions. It required rare and balanced judgment to deal with the many varieties of people who from time to time sought a more or less permanent residence in the colony. A perusal of Bradford's record leads one to wonder at the patience and greatly to admire the wisdom of this exceptionally gifted executive and the members of his council.

Some of the lawless men received just and summary punishment because of their evil conduct. Some were allowed the privilege of the colony, but were carefully watched. Some were treated with leniency, but were labored with in the effort to make them good citizens. Those who showed a worthy spirit and a willingness to coöperate with the settlers were accorded a hearty welcome.

In their dealings with the greedy and sometimes unscrupulous Corporation, to which the colony was financially responsible during its early years, the leaders showed excellent ability and unimpeachable integrity. It was a strange partnership, bringing into close commercial relations a shrewd body of hard-fisted money makers and a band of humble, hard-working Christian pioneers, exiled for conscience sake. The thrift and keen practical sense of the colonists enabled them in the course of a few years to fulfill all their obligations and win their economic independence.

Zeal for Freedom

Besides their courage and their level-headedness the Pilgrims possessed a passionate zeal for freedom. They were regarded as heretics and pestilential radicals before they left England. In the liberalizing atmosphere of Holland their views rapidly matured into a plan for the establishment of a free religious colony somewhere on the American continent. After their settlement at Plymouth they founded a miniature republic, which became in some sense a prototype of the Republic of the United States, born a century and a half later.

Their definition of freedom involved from the beginning the stabilizing proviso of respect for law. They dealt justly with acts of disobedience, but they were measurably consistent in their advocacy and practice of liberty of conscience. They were never bewitched by the witchcraft delusion which caused the abominable murders at Salem, and compassed the death of thousands of innocent victims in England. There were, it is true, two trials for witchcraft in the history of the colony, but in each case, after careful exami-

nation, the suspected persons were dismissed on the ground that the charges were not proved.

There is a healthy broadmindedness in the dealings of the Pilgrims with people who differed from them in religious belief which contrasts favorably with the attitude of the governing powers in the other colonies of the New World. It may be noted in passing that there was no feeling of deep affection between the Puritans of Massachusetts and the Pilgrims of Plymouth, the latter being referred to insultingly by their more aristocratic neighbors, even to the second and third generations as "Separatists" and "Brownists."

At one time and another the Church of England attempted in a mild way to interfere with the religious affairs of the colony by sending out clergymen to supervise the consciences of the people. These measures failed utterly. Rev. John Lyford, for instance, was very soon put on his good behavior. He was allowed on sufferance to remain in the plantation, but his privileges were carefully curtailed, while his fellow plotters were expelled. Such men were free to exercise their own religious convictions, but they were not allowed to interfere with a like exercise on the part of others. In general it may be said that the Pilgrims' abiding zeal for freedom expressed itself constructively in the civic and social rather than the religious life of the colony.

Religious Devotion Continuous

The Pilgrims were animated by a spirit of religious devotion. Their religion was genuine. They refused to be bound by confining forms and ritual observances. They abhorred priestcraft. They were more healthy and joyous in their religious life than the Puritans. Their first Thanksgiving was a season of fun-making and rollicking, of laughter and song, and it lasted for a full week. The friendly Indians in the vicinity were invited, and for three days were entertained at the settlement, competing with the young men in shooting exercises. There was no fixed Thanksgiving Day, for the legal appointment of feasts and fasts was one

of those things to be dreaded because it belonged to the old priestly order. Every day was a thanksgiving day, for every day began with prayer and quiet worship. "They observed a perpetual joyous Sabbath."

When the original company first came to Amsterdam it was said of them by one of their leaders that, amazed as they were at the sights and sounds of the wealthy commercial metropolis, they looked not much on all this, but "lifted up their eyes to heaven, their dearest country, and quieted their spirits." On their arrival in Leyden they "saw poverty coming in like an armed man," but, "being careful to keep their word and painful and diligent in their calling, they soon attained a comfortable condition, grew in the gifts and graces of the Spirit of God, and lived together in peace and love and holiness."

The *Mayflower* "Compact" evinces their strict determination to keep the religious ideal in the very forefront of their hopes and labors. Therein they state their firm resolution to establish their colony "for the glory of God, and advancement of the Christian faith, and honor of our king and country." In their private lives and in their homes they bore witness to the truth of their ideals. It is probable that no community of people, in ancient or modern times, has exhibited more perfectly than the Pilgrims the glory of the Christian virtues of "righteousness, godliness, faith, love, patience, meekness."

The story of the Pilgrims is one of the most fascinating pages in the history of our civilization. It is made illustrious by the high personal character of the men and women who were the actors in this great life-drama. Because of their bravery, their common sense, their love for freedom and their deep religious life, they are an example and guide to all generations. "Yea, the memory of the adventurers to this plantation shall never die."

Reviews of Recent Books

REALIZING JESUS AND OTHER SERMONS. By Philip Wendell Crannell, D.D., President Emeritus of Kansas City Baptist Theological Seminary. Kansas City, Missouri, Western Baptist Publishing Company. $1.25.

How books vary! So do their reviews. There are sermons and sermons; and there are reviews and reviews. Some sermons preach piffle; and some reviews simply distort. Here is a book too rich for any review to reach all the way up to it. Judged by literary or any fair standard it reaches the sublime.

Perhaps the best measure of sermons is the spiritual vitality they have to impart. Only the man who personally knows the secret of life, can preach in sermons such as these. They are sermons which contribute to Christian living and to personal emptying and becoming, thus realizing the best things God has for man.

Looking at the first of these sermons, could there be a more vital name for a book or for a sermon than "Realizing Jesus"? This is not merely in ideal, for that alone is cold, but rather in all the makings of Christian personality. Jesus had his own way of making men. The Christ-produced personality may be realized to-day if we take His way. First, by filling the mind with His thought, and obtaining thus the life of His Spirit. Belief is for the intellect; but faith is for the whole man. With his mind he believes the truth; but by trust he comes into full personal contact. Trust rules conduct, and by it obedience is realized. Belief, Trust, and Obedience, these three constitute the threefold door into the chamber of the divine presence where life is life indeed.

The second sermon is a similar sample of the culture that goes out to cultivate unto the ripeness of realizing Jesus in the fields of service. "Realizing the Unseen," like all these sermons, reaches up to the heights of heaven itself for its theme. The invisible is mastered, even conquered and annexed by vision. But this depends upon proper focus, that of sovereign interest. If thy sight be single and thy focus be upon the invisible, its light will flood thy life. Some try to focus one eye on this world, and the other on the spiritual. The whole vision of some is on this transient world. Fatal disaster comes to them, for this world is bound to vanish. Only the unseen is not disappointing because eternal. No passing panorama of this present world can compare with the worth of Eternal Right, Everlasting Love, Holiness and Heaven. These are the infinite values of God. The illusion of this life's temporary interests vanishes, because they are without alignment with the eternal. Adjustment to the unseen world imparts infinite meaning to life, because it practices endurance unto life eternal.

Each of the remaining sermons is a mine of spiritual wealth in itself. They are: "The Passing of the Permanent," "Faith and Knowledge," "Love Never Faileth," "Faith's Supreme Achievement," "The Calculus of Paul," "God's Philosopher's Stone," "The World's Greatest Ambition," "The Higher Service," "The House and the Glory," "God Almighty's White," "Their Own Company," "The Meaning of the Master's Manhood."

These sermons illustrate how the evening of a well-spent life can be shot through with the light that is not of earth. In scholarly richness of wide fields of illustration, in deep sympathy with those in the struggle of present conditions, and in the gleam of the light that never fails, these sermons are the sustained effort of a mind in fellowship with the mind of Christ. There is no sound of a swan song in them, but rather the sweetness of the music of the Gospel of the Redemption of human personality realized through living for Him who died for us. J. B. C.

PREMILLENNIALISM OR AMILLENNIALISM. By Charles Feinberg, Th.D. Zondervan Publishing House, Grand Rapids, Michigan. $1.50.

The author is a Christian Hebrew who was reared in an orthodox Jewish home. His Hebrew and linguistic training added to worth-while scholarship fit him in a special way for the discussion in this volume. To some extent he reminds one of Adolph Saphir in his masterly handling of the Epistle to the Hebrews. First he explains the importance of Eschatology. Comparing in Biblical interpretation the literal with that of spiritualization. In this he takes reasonable ground. In Part Two he deals in an almost exhaustive way with the Kingdom of God in the Old Testament; and then turns to its rejection, postponement and fulfilment in the New. In a very

clear way he depicts the Church Age, the Tribulation Period, in which the Church has no part, its character and consequences. Next the Millennium as revealed in Revelation is expounded in pretty much the usual way Premillennialists explain it, After this constructive setting forth of Premillennialism, the author turns his attention to Amillennialism as a system dealing with The Covenant of Grace and the Kingdom of God in the entire Scriptures. In Part Four he compares the two opposing systems, now that Postmillennialism seems to have been replaced by Amillennialism. The difference of views as to Israel, the Church, the Kingdom of God, the Rapture, and the Millennium is fairly stated, but of course in favor of Premillennialism. He has an advantage; for negation is proverbially hard to prove; and that is what Amillennialism is; but not wholly so. It has its positive assertions and has escaped a host of disabilities in forsaking Postmillennialism. Your reviewer for years sought comfort and inspiration in it but found neither. While he regrets that detailed program-making tends to draw off attention from that which is the real Great Object of Christian Hope, he finds a fellowship of power in Christ and quickening of the Holy Spirit in believing and teaching the Imminence of the Coming Again of Christ. He has received information, inspiration and satisfaction from this helpful book, and can most heartily commend it to all who earnestly look for our Lord's Appearing.

J. B. C.

DIE CHRISTUSSCHAU DES JOHANNESEVANGELIUMS. By Prof. Lic. Dr. Johannes Schneider, of Berlin University. Furche Verlag, Berlin.

This is but a little booklet of only 40 pages, yet weighty and profound in content and motive. An adequate translation of the German title might possibly be "The Christ-View of John's Gospel." The author, a gifted young scholar of Baptist lineage and faith, is professor of New Testament in Berlin University. Theologically, Dr. Johannes Schneider belongs to the circle around Karl Heim, and he owes much to the world famed Adolf Deissmann, whose assistant he has been for some time.

The treatise under discussion, written in a beautifully lucid style, goes back to a series of addresses delivered to a group of theologically interested students. Throughout its pages we find a warm, pulsating faith in the majesty and supremacy of Jesus Christ as Lord and Saviour.

Dr. Schneider starts out by stressing the necessity of understanding the *motives* which led the Fourth Evangelist to write his gospel. The question concerning the authorship, he holds to be secondary in importance over against that concerning the *primary motive* that permeates its declarations. And it is evident that the Evangelist is deeply concerned to interpret and unravel the secret and essence of *Jesus who is the Christ.* John, aware of the synoptic tradition bearing on the earthly life and work of the historic Jesus, but also cognizant of the Pauline teaching regarding the exalted, risen Christ, has combined, led of the Holy Spirit, these two views in order, as Schneider believes, to delineate the "inner unity of the historic Jesus and the exalted Christ."

The Fourth Gospel, Schneider shows (and Deissmann, his distinguished teacher, has done it before him!) is not the outcome of the philosophical speculation of the writer. To John, Jesus is the externally preëxistent *logos,* "the Word that became flesh." And it is "the Spirit who gives the key to the depths of the mystery of the person of Jesus." Moreover, mere historical analysis will not and never can penetrate to the core of Jesus' personality. We are inevitably pushed back of the earthly, historic Jesus to his eternal being and origin. And the *logos* in the Johannine gospel is not the world reason of the Stoa or Philo; this concept must rather be interpreted in the light of the late Jewish idea of the *Wisdom of God,* conceived as an independent, divine entity. John's *logos* is seen as a person in the godhead; it is the life-creating Word of God. The preëxistent Christ as the *logos* is the creator and giver of all life, and the task of the eternal and the historic Jesus Christ is one: *namely to create and bestow divine life in the hearts of sinful men.*

Schneider finally elucidates how according to John it is only through the self-revelation of Jesus that men may arrive at an understanding of his person. To be sure, we find that in the Johannine gospel men learn to see in Jesus the highest type of human personality. But all the insights into the magnitude of Jesus as teacher, prophet or the ideal man, do not lead beyond the brim of this earthly, relative, sin-bound reality. It is clearly shown in this Gospel that man, confronted by the secret and the claims of Jesus, stands before an insurmountable barrier. This barrier can only be overcome *as Jesus begins to reveal himself.* In the "I Am" testimonies breaks forth the eternal light of Jesus' testimony concerning Himself as Messias, Son of God, and Redeemer. This Jesus we may either accept or reject. Jesus, Schneider

holds, and in that good Barthians would heartily concur, puts every man into a life and death decision. Through faith, whose original mover is God, we may and do come into personal relationship with the life and grace of God as it is in Jesus Christ. What mysticism and mystery cults, what magic and sorcery have never been able to accomplish, this Jesus achieves, namely to recreate man, to make him new.

John furthermore views the climax of the work of Jesus Christ in his *sufferings and death.* Whereas Paul speaks much of the shame of the cross, John sees in the Cross Christ's *doxa* or glorification. This glorification is not the product of human phantasy that likes to adorn its hero, it is rather due to the ministry of the Paraclete, the Holy Spirit. And the ultimate glory is yet to come in the Parousia of the Lord. However, Schneider notes that the Fourth Evangelist reveals a double meaning of eschatology. Jesus Christ is spoken of as a mystic and ever present Lord and as the one who will personally return in glory. And why has John written the way he did? Says Schneider: "The believers in Christ shall be led into the fullness of Christ and through fellowship with Him learn to live out of His fullness in daily life. John is eminently practical. He would awaken a living faith in the living Christ who is the Lord." WM. A. M.

ADOLPH VON HARNACK. By Dr. Agnes von Zahn-Harnack. Hans Bott Verlag Berlin Tempelhof. RM 8: 00 (Bound).

This is truly a masterpiece in Christian biography. It is more than that! We have in this life story of the great church historian a veritable source book covering an entire cultural and theological era. Adolf von Harnack, admirably and warmly, yet sanely depicted by his learned daughter, Dr. Agnes von Zahn-Harnack, appears as a truly great and comprehensive personality.

As one reads and studies this book of nearly 600 pages one cannot but marvel about the rich and varied experiences which filled Harnack's eventful life. Every student of theology recognizes that Harnack was an outstanding church historian, a scholar of the first magnitude. Ever since he in 1875, then but 24 years old, became *Privatdozent* in Leipzig University from which he subsequently was called as full professor to Giessen and then Marburg in order to be finally settled in 1888 in Berlin University, Harnack has again and again surprised the world of scholars by the large number of profound theological books and monographs (over 1,700 in number!) which he found time to edit, prepare and publish. Conservatives as well as liberals, theologians and non-theologians, Catholics and Protestants, then as now, quote Harnack freely, either in approval or disapproval. He stirred them all, provoked them to discussion or wrath, yet withal he remained calm, steady, humble.

This book gives us a fine insight into the inner struggles of young Harnack. How his father, a staunch conservative professor of theology in Dorpat University, was grieved over the trend of his son's thinking. How his son, however, always honored the convictions of his father and those of his opponents. We discover under what circumstances Harnack came to Berlin University, being bitterly opposed by leaders of the State Church who tried to prevent his appointment. It was in those years that Harvard extended a call to Harnack, which call was later repeated. But Harnack held his ground. At the time he said: "I trust that it will never happen that a scholar must leave Germany because of his deepest convictions." What would he say to-day were he alive?

Harnack, it needs be stated here, was more than a theologian. *Er war ein Mann der Tat.* He was privileged to *do* things. For more than 40 years he was the counsellor of kings and emperors in weighty matters of church and state. He foresaw the debacle of 1918 and warned against its imminency. In the difficult post-war era when he was approaching 60, Harnack actively supported the new Republican government, much to the dismay of many of his friends. He tried as best he knew how to salvage real values amidst the confusion and chaos, to save the precious heritage of the past while helping to undergird the gains of the new era. From 1906 until his death in 1930 Harnack while being engaged both in teaching and research did excellent work as chief director of the Royal Prussian Libraries. He, too, was the founder and first president of the *Kaiser Wilhelm Gesellschaft,* a society similar in character to our Rockefeller Foundation, dedicated to the furtherance of research at home and abroad. He was also active together with conservatives like Stoecker in the Christian social movement. Politically Harnack was democratic at heart. He believed in the integrity of the common people provided they are rightly trained and led. His was a wide heart, and he loved the workingmen, the peasant, the toiler; and his international affiliations were legion. When he died in 1930 Germany lost one of its keenest minds and ablest sons.

It is most encouraging to notice that this encyclopædic thinker, this personality which contacted the first scholars of the globe, and the mighty men in state and church, should have been as unassuming and humble as he actually was. He loved children, he played with them with utter abandon and he used to say: "After eight o'clock in the evening I belong to my loved ones." Though busy with a thousand things he always found time for students in distress or in spiritual conflict. His trust in the Lord's goodness and providence was boundless, and he felt deeply grateful that he had a task to perform. He was assailed and villified by many, yet he had the grace to love his enemies. With a man like Adolf Schlatter who for a number of years was his colleague in Berlin University Harnack was on the best of terms. And though his erstwhile student Karl Barth utterly departed from his teacher's theological position Harnack has nevertheless endeavored to understand the Crisis theologian and has expressed his admiration for the earnestness that characterizes Barth and the younger German theologians.

The writer of this review has been led of God to differ radically from Harnack in vital matters of the Christian faith. In a subsequent article in this *Review* he will explain his position concerning this more fully. But he must pay tribute to and admire a man who like Harnack amidst the many crises he endured kept a steady and serene faith in the Father who has so wonderfully revealed himself in Jesus Christ. Permission has been granted to this writer to translate this excellent biography from the German into English, and he trusts that it will be well received when it comes from the press next spring. W. A. M.

By the Editor

Across the Years. By Charles Stedman Macfarland. New York: The Macmillan Company. $2.75.

We once heard Mr. Spurgeon declare, in a sermon at the Metropolitan Tabernacle: "I have met people who loved to boast that they were 'self-made men'; and I have noticed that the most of these self-made men are very badly made." Here is the life-story of a self-made man who was very nobly made, staunchly constructed, and energized by a Spirit higher than his own. Reared in the humblest of homes in East Boston, and familiar with privation and poverty in his childhood and youth, he became a genuine Christian statesman, and a trusted guide in national and world-wide ecumenical enterprises, walking and talking with famous churchmen, with champions of social reform and moral progress, and with men eminent in political and religious leadership in many lands. It is a singularly fascinating story.

From his earliest days Dr. Macfarland was intensely interested in the welfare of his fellows. After experience as a Y. M. C. A. Secretary he studied and graduated at Yale and entered the active Christian ministry at the age of thirty-three. He soon found wider fields for service than that of the local pastorate. During his ministerial career of sixteen years he was engaged in many social, industrial and philanthropic concerns; and, in 1911 he was chosen as acting executive secretary of the Federal Council of Churches. He was later promoted to the office of general secretary, which he held for nearly twenty years. He has been the outstanding advocate, the world over, of Christian unity and of mutual fellowship of the churches, in faith and life. Since he became general secretary emeritus of the Federal Council he has continued his interest and service in international Christian relations. Few men of our time, or of any time, have had so wide an acquaintance, or so broad and stimulating an influence, in the realms of social service, Christian brotherhood and religious progress. His autobiography abounds in illustrations of personal friendships with both thinkers and workers, for he himself has always been a thinker and very much of a scholar, in the midst of his multitudinous duties as administrator and spiritual leader.

New Faith for Old: An Autobiography. By Shailer Mathews. New York: The Macmillan Company. $3.00.

A comparison of the autobiography of Dr. Macfarland, which has just been noticed, and this of Dr. Mathews, somewhat vaguely suggests the famous Freudian distinction between the extravert and the introvert. Both of these men have recently graduated into the "Emeritus group"; both have reached the "seventies" of life; both have been distinguished Christian leaders; both have maintained a liberal rather than a conservative attitude in their theological thinking; both have been deeply interested in the social interpretation of Christian teaching; beyond that their difference emerges. Dr. Macfarland has been a tremendously vigorous and organizing force in determining

churchly policies in the direction of Christian unity, and has swept through two continents with his objective efforts. Dr. Mathews has spent his life in the classroom, the study and the predominantly subjective atmosphere of theological discussion and fellowship. Each has rendered a remarkable service.

Dr. Mathews' story of his life is more than a mere summation of personal happenings and adventures. It is intended to be, and is, a critical study of the changes that have taken place, in religious thinking and in theological attitude, during the last half century. Dr. Mathews graduated from Colby College more than fifty-two years ago; and throughout the lengthy intervening period he has been an interested and competent student of these changes. No man can speak with greater accuracy and insight than he. His own attitude has been that of mediation rather than of provocation; eirenic rather than polemical. Indeed, we would have appreciated a more illuminating and positive delineation of his own definite theological position. The title of the volume would seem to indicate a transition from orthodoxy to liberalism, but although excellent comments are made upon the "changes" in such a process of evolution, the personal element is not stressed here, as it is in fascinating fashion in such confessions as those of the *Apologia pro Vita Sua* of Cardinal Newman, in the intimate account, by Reginald J. Campbell, of his successive viewpoints, and in that brilliant recent work with the strange title *Seven,* in which Rom Landau describes his passage from atheism to spiritual self-realization and a joyous and profound faith in the Saviorhood and divine leadership of Jesus Christ. In other words, we miss here the great challenge of assured and conquering convictions.

MY LIFE'S LITTLE DAY. By J. C. Carlile, C.H., C.B.E., D.Litt., D.D. London: Blackie and Son. 6s.

In contrast with the autobiographies of Dr. Macfarland and Dr. Mathews, this volume is a vivid personal narrative of the life and experiences of a religious leader in England, who as pastor, reformer, publicist and editor has achieved a mission of real magnitude amongst the Free Churches and far beyond their immediate boundaries. Practically all of Dr. Carlile's life and labors have been spent in the midst of impressive scenes in the world's metropolis. He has companied with famous men, taken a foremost part in large and influential movements, and brought to bear upon all enterprises in which he has borne a part, a balanced judgment, a keen knowledge of men and affairs, and a passion for truth and righteousness.

Dr. Carlile being himself a Christian Socialist, was closely associated with the London Dock Strike, the most important episode in the industrial history of England, when more than 100,000 men were on strike, and 250,000 people on relief. He served with Cardinal Manning as a member of the Mediation Committee. During the World War thousands of Canadian and British soldiers, as well as Belgian refugees in the early days of the conflict, were cared for, entertained, and helped in many ways at Shorncliffe Camp at Folkstone, where Dr. Carlile was pastor; and he took a leading part in these ministries of mercy. For the last ten years he has added to his previous wide journalistic experience by editing *The Baptist Times,* the organ of the Baptist Union of Great Britain and Ireland, carrying forward at the same time his ministry in Folkstone, where he has been pastor for more than thirty years. His has been an indefatigable service of humanity in many fields of labor, and the present autobiography, though speaking with modest restraint of his own part in great undertakings, is an absorbing tale, told with artistry and strength.

THE MIRACLE OF PREACHING. By John Edward Park. New York: The Macmillan Company. $1.75.

The volume contains the Yale Lectures on Preaching for 1935-36. In recent years the eminent clergymen who have delivered the Lyman Beecher lectures have been inclined to wander from the theme indicated in the title of the Foundation, and have discoursed on sundry subjects rather indirectly concerned with the main theme. Dr. Park is not tempted to make any such digression. As with the earlier lecturers he finds adequate reason and abundant material for a noble discussion of the "miracle of preaching," without wandering into other fields. His words are not only awakening, but they afford new and stimulating expositions of a subject as old as Christianity itself. A charming literary style and an appreciative understanding of the wealth of thought and inspiration that lies within the treasury of the English classics are combined with a subtle humor and an intimate knowledge of the preacher's privileges, temptations and opportunities, to make a book of rare value, alike to the neophyte and to the seasoned veteran. Especially will the reader be attracted by the third chapter on "The Church-going Tradition in English Literature," which is a brief but erudite presentation of

references to the pulpit and its preachers, collected from the masters of English literature during the last three or four centuries, with appropriate comments.

Dr. Park believes that "the art of preaching lies in the carrying on of the thought and feeling of the people one step further than they have ever gone before." True preaching begins with "a lump in the throat, a catch in the breath, a sudden flash of insight, a new vision." It is an inspiration. It does not come to "the idle loafing mind; it is the result of long discipline, of exact thought, toil, hardship, the sweat of the brow," yet "as if unrelated to all the toil," "a gift from heaven to a mind able to hold it." In these and similar terms Dr. Park describes at the outset the "miracle of preaching," and the remainder of the lectures constitute an exposition of this high-erected view. Yet the author does not dwell in dreamland. Rather, his earnest counsels and his practical wisdom are so admirably set forth that every preacher, and every youth who is preparing to stand in the pulpit, will find in these pages warning, encouragement and rare stimulus to his purpose of "making full proof of his ministry."

BUSH AGLOW: THE LIFE STORY OF DWIGHT LYMAN MOODY, COMMONER, OF NORTHFIELD. By Richard Ellsworth Day. Philadelphia: The Judson Press. $2.00.

This year marks the centenary of Moody's birth; so this memoir is peculiarly timely. Thousands of men and women in America owe the beginning of their Christian life to the great evangelist's words and influence. His friends were a vast multitude, and the institutions built by him endure. Dr. Day's tribute makes a bulky volume, but it is written in a spirit of sympathetic understanding and it will be widely welcomed. It is instinct with vitality, virility, realty and power.

We heard Mr. Moody preach on one occasion, and one only. It was at the close of the World's Fair in Chicago, at the end of October, 1893. Mayor Carter Harrison, "the patron saint of every rum seller and gambler in the city," a very handsome man with very easy morals, had just realized his brightest dream. He had entertained the visiting mayors of a hundred cities during the day. In the evening, on his return home to rest before the great mayor's banquet which would conclude the World's Fair program, he was murdered by an assassin in the hallway of his own house. The next evening, Sunday, Mr. Moody preached to a congregation of many thousand people from the text: "Thou fool, this night thy soul shall be required of thee." It was, without exception, the most tremendous and awakening sermon that we have ever heard.

It is impossible even to summarize the contents of this splendid and dramatic biography. It should be in the hands of every Christian. Dr. Day has done a notably fine piece of work. Purchase the book at the earliest possible moment!

VICARIOUS ATONEMENT THROUGH CHRIST. By Louis Berkhof, B.D., Professor of Dogmatic Theology at Calvin Seminary. Grand Rapids: Wm. B. Eerdmans Publishing Company. $1.50.

The author believes, and he urges in clear and forceful language, with vigorous argument, reiterated emphasis and earnest appeal, the penal substitutionary doctrine as the only Scriptural doctrine of the atonement. It is refreshing, even if not altogether convincing, to listen to these clear notes of assured conviction in defense of a theory that has been almost entirely repudiated by modern theologians. Realizing that the Calvinistic view has "passed into eclipse" the author seeks to rescue it from oblivion. He presents a scholarly account of the historical development of the general doctrine of the atonement, indicating briefly the various theories and their tendencies, culminating in the "pitiful fragments" of the central doctrines of the Christian faith, "that are found in Campbell's *New Theology,* Rauschenbusch's *A Theology for the Social Gospel,* and Shailer Mathews' *The Atonement and the Social Process.*"

The position of the author is practically that of Augustine, affirming that men were under the wrath of God, and that the death of Christ served to propitiate God's wrath and to effect a mutual reconciliation between God and man. This point of view he elaborates in its relationship with the Law of God, the covenant of redemption and the priestly work of Christ. He then outlines its objective nature, its distinctly vicarious character, its subjective effects and its definitely-restricted design. In conclusion the objections to this traditional view of a limited atonement are considered and answered. Professor Berkhof is convinced that one of the chief reasons for these objections, and one of the lamentable errors resident in other theories, lie in the fact that the fearful fact of man's guilt is "not taken seriously"; and in one instance he quotes Brunner approvingly in this connection. Indeed, there is much of Brunner and Barth suggested or implicit in the forensic chapters of this very able treatise.

KAGAWA: AN APOSTLE OF JAPAN. By Margaret Baumann. New York: The Macmillan Company. $0.75.

Already a large number of sketches of Kagawa have been published in book and pamphlet form. Basil Mathews, an authority in all missionary problems and policies, has written about him and his work in *World Tides of the Far East.* Two missionaries of the Northern Baptist Board, William Axling and Miss Helen Topping, have made valuable contributions to the history of his life, and stories by various other admirers of the devoted leader and "apostle" have appeared. Now Miss Baumann, in this book of less than a hundred pages, gives us a notable portrait of the man, emphasizing, in graphic narrative form, the utter self-abandonment and complete devotion to others of this humble interpreter of the heart of Jesus Christ.

Miss Baumann has a twofold genius—that of expression and compression. She makes us acquainted with the subject of her study quite as vividly as though she had written a bulky volume; and she epitomizes his fine and utterly sacrificial character at the close of her study, in these words: "The great hope which Kagawa holds out in his writings, and in his life of untiring service, is that human beings working together in the service of mankind can by the very power of their love create a new world, create new men and women, create beauty, and bring a fair and symmetrical pattern out of the present chaos." To this the author adds the "creed" written by Kagawa above his doorway: "I walk along one straight path. I possess but one little soul. This single soul I offer up to the only God." Surely the world today can show no more sincere and Christlike life than that of Kagawa!

THE MYSTERY OF GOD'S WRATH. By Drure Fletcher Stamps, Th.D. Grand Rapids: Zondervan Publishing House. $2.00.

It is the author's contention that the mystery of God's wrath needs to be understood by Christians, as well as the mystery of God's grace. The term "wrath" is interpreted to man, not wrath that is evil or malevolent, but such anger as that of a good physician who "sees a person or animal bleeding to death," and who is moved deeply to help and to save. God moves in destructive force to destroy the field of evil through his wrath against evil and his love of righteousness. He uses his wrath to prepare the way for a better social order. We have a great hope; the great age of peace is surely coming; and the sure return of our Lord helps us to find peace and understanding in the present world-wide distress and apostacy. Christ would have all men saved, so it is our duty and privilege to engage in mighty evangelistic labors in preparation for His return. He has indicated to us certain signs that shall precede His coming. These signs we need to recognize. So the author devotes his book to an explanation of these signs, and the means by which they can be understood. He bases his entire theoretical examination on the Book of Revelation.

The distinguished Monsieur Savrin once said that "The Revelation of St. John is a most mortifying book to a mind greedy for knowledge and for light." Hundreds of volumes, thousands of brochures and pamphlets, and tens of thousands of sermons, debates and discussions, have been devoted to expositions and interpretations of its figures and symbols. The present writer considers, in this bulky book, the horns and the seals, the beasts and the thrones; and he finds the culmination of three periods of judgment which he has traced in earlier chapters, in the Day of Judgment itself. With the last plague the mystery of God is finished, the twofold mystery of the grace of God and the wrath of God. This, in this author's teaching, is the very center of Scriptural truth, that rejected grace becomes the wrath of God, while repentance and faith in Christ Jesus change the wrath of God to grace. "God is love when we think of His wrath, and God is righteous when we think of His love."

Some of the author's interpretations seem to us quite fanciful, and some of his conclusions illogical. Nevertheless we admire his evident sincerity, and the entire argument is powerfully presented. It need hardly be added that the viewpoint is that of the premillenarian.

SNOWDEN'S SUNDAY SCHOOL LESSONS: 1937. By James H. Snowden. New York: The Macmillan Company. $1.35.

These practical expositions, described as "evangelical and unsectarian," will be found suggestive and helpful by those teachers who are following the time-honored International series of lessons. Teachers and preachers in different parts of the country, and representing different denominations, publish each year handbooks such as this, containing comments upon the annual schedule of prescribed lessons. These vary in character and quality; but of them all, Dr. Snowden's are coming to be acknowledged as

the equal of any, and in some respects the best of them all. The scholarly element is apparent throughout, and this fact adds dignity and strength, and promotes confidence. Other characteristics are also prominent: conciseness of exposition; clearness of outline and arrangement in such exposition; and the emphasis of salient facts in each interpretative comment on the lesson for the day. Every intelligent teacher will be amply rewarded by the use of this manual.

THE GOD WHO SPEAKS. By Burnett Hillman Streeter: Warburton Lectures for 1933-35. The Macmillan Company. $1.75.

Dr. Streeter, who is Provost of the Queen's College, Oxford, believes that an adequate conception of the existence and character of God cannot be reached by any ordinary process of reasoning. It is only when there is an adjustment of the entire personality to the all-embracing Reality in which we "live and move and have our being" that we arrive at a rational interpretation of God. A sincere effort to "do the will of God"; a reorientation of purpose and desire; a constant rededication of the self to the highest that it knows, involving the very depths of our personality, are the only means to the true knowledge of God. In the case of every sincere seeker there arrives a point or period of spiritual development wherein the personality becomes definitely sensitive to the influence of the Divine, so that there comes to pass a distinct awareness of God's will. This awareness finds expression through "a voice within." This "voice" is the voice of God speaking to the soul of man. The wisdom of God, and His guidance, is available for man, if he so will. Such guidance is imperatively needed at the present hour. Mankind needs beyond all else, and both socially and individually, "a sense of direction." It needs further, a reaffirmation of the conception of God's Plan. The entire body of this book is an attempt to chart the course by which such a conception may be won, and such guidance and wisdom be made available for man.

The idea that the accurate functioning of Reason depends on something which, though not contrary to reason, is beyond it; that that "something" is a higher wisdom, that comes with and from a religious apprehension of the divine personality, is not a new concept. Certain philosophers and theologians have apprehended its truth and its significances from the days of Plato. But it is set forth in these pages, with singular clarity and force, and, if we may so say, in a modern setting and with the present-day world situation in full view, so that it possesses peculiar meaning and value.

In the practical development of his theme Dr. Streeter shows that "bad times are ahead" both for Reason and for Liberty, unless men summon Religion to the rescue. Religion alone can overcome that ego-centricity of man which manifests itself in narcissisms, sex repressions, phobias, and so forth, and through the pooled results of these elements in the individual produces in the mass the bitterness of international and interclass hostilities. So men must seek to become the willing instruments of the Eternal Purpose, and must obtain the insight and the power to become such instruments through a disinterested passion for truth. And, if men have the right and rational perspective they will understand that to seek for truth is to seek for God; and they will hold their personalities in utter receptiveness to His voice. Such a condition of mind and heart is the return of Reason, the release of liberty, and the attainment of that higher wisdom which orders all things aright. This is possible only through that faith in Christ which leads to the profound modification of men's valuations and aims.

The paragraphs on the relations of religion and psychology are suggestive. The author concludes this with the dictum that "If Christianity is to save our threatened civilization, its representatives must deflect their interest from theological discussion and denominational rivalries to a practical dealing with those basic infirmities of human nature which are the tap-root of all human ills; and it must do so in a way which, whether consciously psychological or not, is likely to be psychologically effective."

The supplementary lecture, on "Christianity and Other Religions" is, in its keen analysis, a fine climax to a thoughtful and awakening discussion of a crucially important theme.

TELL EVERYBODY. By J. R. Edwards. London: The Carey Press. 2/6.

The author is pastor of the flourishing Baptist Church in Brixton, London, and the book is published in the Young People's Own Series. It consists of twenty-two addresses to boys and girls and young people, and we can imagine no more free, breezy, captivating talks than are contained within the covers of this book. We happen to know, from a valued friendship with leading men and women of the church which Mr. Edwards has served with distinction for many years, that he possesses the rare gift of effective appeal to youth, and holds in high degree the love and loyalty of the young

folks of his parish. Youth everywhere needs just such forthright and arousing messages as these, such hearty and clarion appeals. Blessed is he who can minister inspiringly to the heart of a child!

LOOKING INTO LIFE. By Paul M. Tharp. Chicago: The Bible Institute Colportage Association. $0.75.

Mr. Tharp is at present a student in The Eastern Baptist Theological Seminary, but he has already had a rich experience as preacher and pastor. In eighteen brief but pointed and vigorous addresses he considers the question suggested by the title of the book, in three relationships, viz., the Inward Look of self-analysis, the Outward Look of self-adjustment, and the Upward Look of self-abandonment. The book shows an admirable maturity of thought. There is little effort, if any, to stir the emotions. There are practically no illustrations used, except those taken from the Word of God, and these are excellently treated and elaborated. The book throughout is helpful and provocative. Mr. Tharp has a gift for pungent sayings or aphorisms, such as, "We cannot have great men without great mothers"; "Even optimism is futile when it has no better basis than a changing world-order"; "In all his attempts at production man is only a counterfeiter, not a creator"; "Attitude is the first step in the ladder of attainment"; and "Instead of studying the Bible in the light of current events, we should study current events in the light of the Bible."

THE LIFE IN THE VINE. By Alice Bishop Kramer and Albert Ludlow Kramer. New York: Fleming H. Revell Company. $0.75.

Mr. and Mrs. Kramer have prepared this manual of meditation for the benefit of those who are searching for God. Although strictly devotional in character, it is intended to render assistance in such everyday matters as Bible study, self-examination, harmony and helpfulness in working with others, and the exercise of sanctified common sense in the solution of practical problems. Its leading thought is found in the truth that Christ is the Vine, and that only through being "born into the Vine" can we find real and abounding life.

THE HOLY SPIRIT IN DOCTRINE AND LIFE. By James M. Gray, D.D., LL.D. New York: Fleming H. Revell Company. $1.25.

There is promise and possibility of power in serious reflection upon the doctrine of the Holy Spirit. Yet singularly enough, there is no great or satisfying literature on the subject. To put it bluntly, the doctrine of the Third Person in the Holy Trinity has been shamefully neglected by the theologians and by the Church. This reverent and beautiful tribute of the late Dr. Gray is no learned disquisition, nor is it in any sense dogmatic. It is a reverent exposition of a sacred theme by a devout believer, whose teaching hallowed the hearts of a multitude of students. Its perusal should serve to reënforce the faith and deepen the purposes of every reader.

PORTRAITS OF CHRIST IN THE GOSPEL OF JOHN. By Harold Samuel Laird, D.D. Chicago: The Bible Institute Colportage Association. $0.75.

The author brings before us twenty-one names or descriptions of Christ which are found or suggested in the Gospel according to Saint John, and makes a brief analysis and comment on each of these in turn. He begins, naturally, with the first verse of the first chapter, asserting the Eternal Sonship of Christ to God; and closes with the characterization of Christ as "the restorer of the penitent," as implied in His conversation with Peter, and His words: "Feed my lambs," in the last chapter. Every Christian should have a little corner of his library reserved for books of a purely devotional nature, and this should be one of the small volumes to occupy a place in that corner. It contains a sweet and comforting message.

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